



STILL
LEARNING

THE FIRST CHURCH

J. T. MANI.

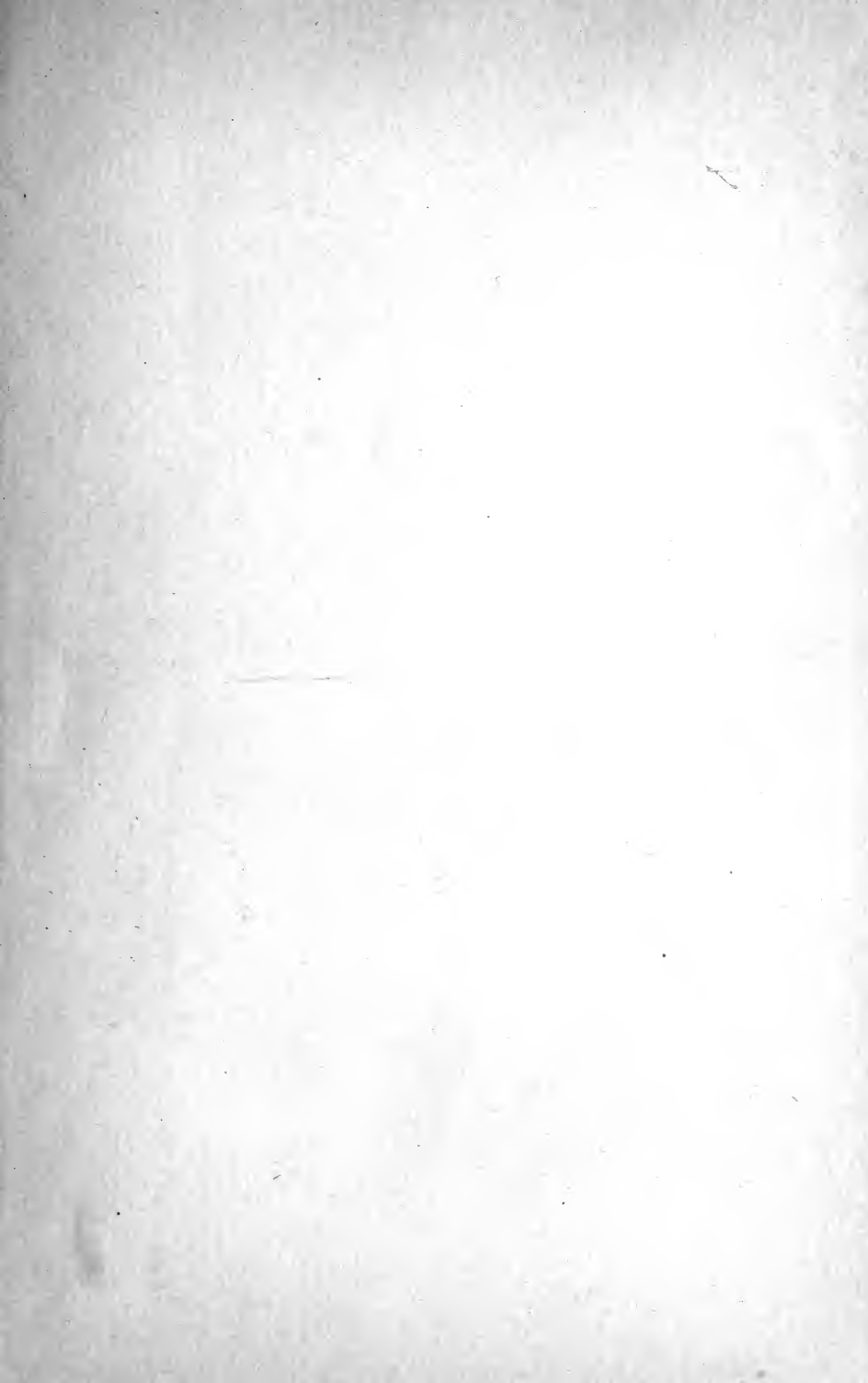


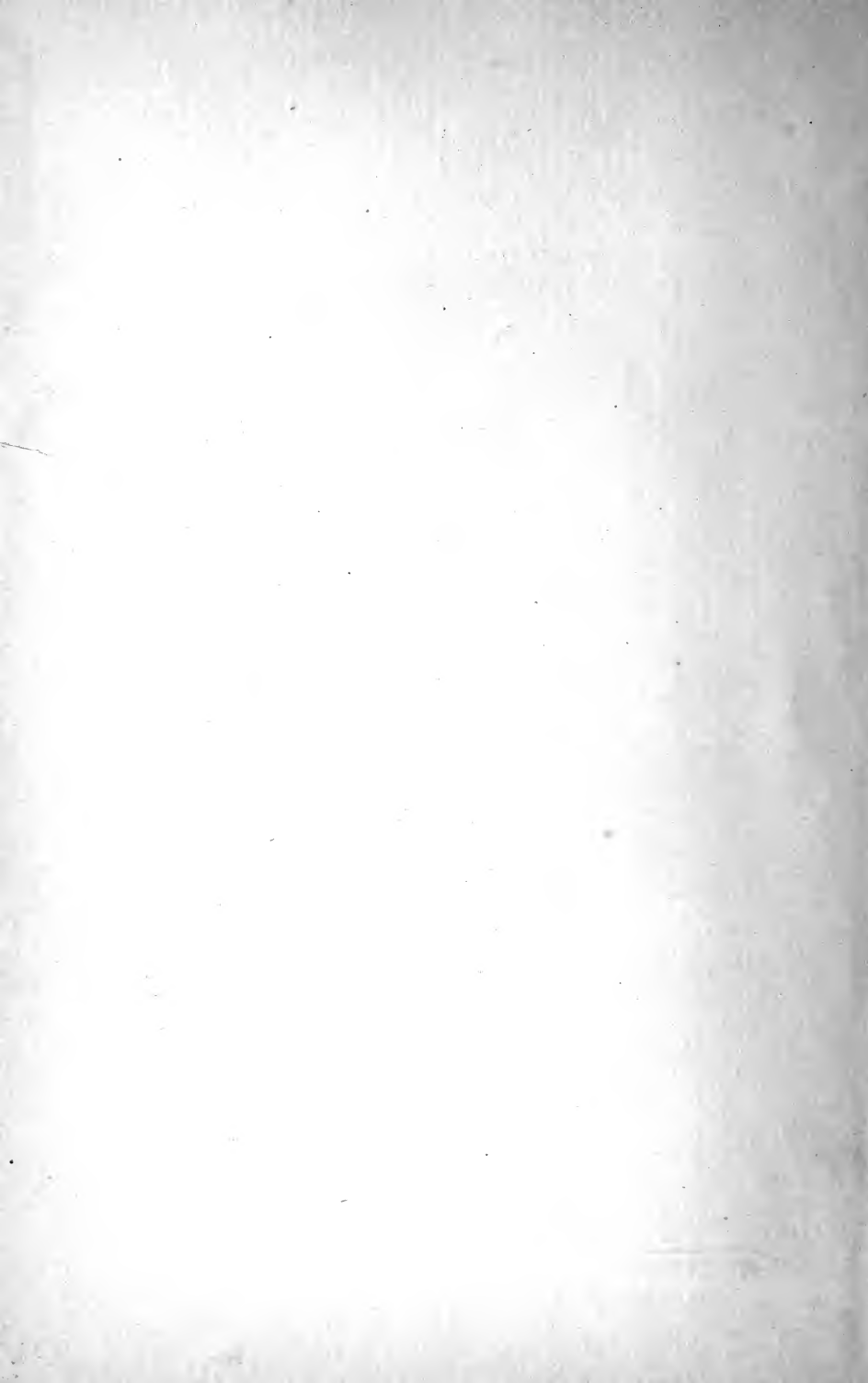
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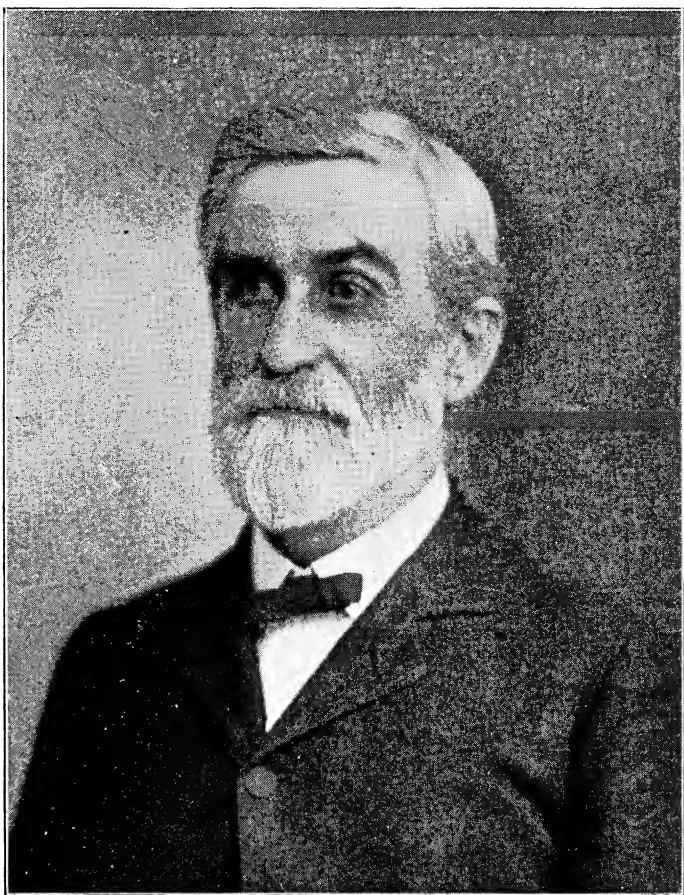
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REV. J. T. MANN.

“The First Church.”

ITS ORIGIN AND MANUAL OF PRACTICE

AS REVEALED IN

THE NEW TESTAMENT.

The Time, Manner and Place of Fulfillment of
Prophecy by Christ, Her Head,

AS THE FACTS ARE GIVEN IN

THE NEW TESTAMENT.

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FIFTH THOUSAND.

REV. J. T. MANN,

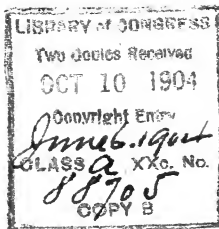
Author of “Chips From My Workshop.”

Atlanta, Ga.:

FOOTE & DAVIES COMPANY
PRINTERS

1904

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By REV. J. T. MANN



ACKNOWLEDGMENT.

This is the third revision. Numerous helps have been kindly given by brethren to enrich this edition. Among those who have made contributions to these pages I may mention Prof. Humphries, of Huntsville, Ala.; Revs. T. C. Mahan and B. M. Bogard, of Arkansas; Dr. Snow, of Knoxville, Tenn.; Dr. A. J. Holt, of Texas; Dr. W. J. McGlothlin of the Seminary; Dr. W. W. Hamilton, Dr. B. A. Dawes, of Louisville; Dr. C. E. W. Dobbs, of Marietta, Ga., and Rev. W. T. Whitley, LL. D., of England.

I have put explanations and notes like modifying clauses as near as may be to the word or thought modified for convenience to the reader.

I have tried to anticipate every need that may be felt by any member of a Baptist Church, either for information or for a defense of his faith.

I have made some additions to the Church Covenant, and included many forms, and the system used by Dr. Snow in one of the best organized and finely developed churches in the South. If churches will accept the forms used in this edition, or so much of them as they can put into service, and place a copy of the book in each home, I feel sure of satisfactory results.

J. T. MANN,
Fitzgerald, Ga.

DEDICATION.

These pages are dedicated to those who love the Lord; to those who labor in love to build God's house; and to those, also, who labor to perpetuate "The Peace of Zion."

May the Lord soon bring us to "see eye to eye and speak the same thing." It is of eternal importance to us for it to be so.

We all want to meet up yonder in a land of Blazing Glory.

Will you strive to be there?

There are two eternities: one for the righteous, one for the wicked.

With which will you spend it?

Never, since the several churches, which sprang into life in the Reformation period, has so many men with such frequency as they come this year, from all the various churches, made calls, or prophecies for a union of all the churches. The prophets—Isaiah and Micah said, "all the nations shall flow unto it"—God's one church.

May this volume be helpful to the peacemaker, and find a wide circulation unto that end.

INTRODUCTION.

THE ORIGINAL BAPTIST CREED.

It is Authoritative and Binding.

REV. B. A. DAWES, D.D.,
LOUISVILLE, KY.

An intelligent discussion of a Baptist creed, first calls for a definition of what constitutes one a Baptist. To define a Baptist is no easy task. What must one believe to be a Baptist? How little can one believe and still be a Baptist? Just where is the point of departure at which one ceases to be a Baptist? What must one believe in order to be received into the membership of a Baptist church, and also to be retained in the membership? Just how much and no more? A meed of fame awaits him who gives a clear-cut definition of just what it takes to make a Bible Baptist.

It is taken for granted that whatever is enough to secure admission into a Baptist church is enough to retain membership.

Necessary for Membership.

A study of the Bible having in view the practice of the Baptist churches in Apostolic times, as to what was

required for admission to membership, would show about the following:

1. Personal faith in Jesus.
2. Baptism.
3. Obedience to Christ?

The questions asked the candidates seeking membership in Baptist churches to-day are something like these:

1. Are you trusting to Jesus Christ for salvation?
2. Do you wish to follow him in baptism and unite with his church?
3. Are you ready to do what is the clearly revealed will of Christ?

In substance the requirements are the same for this and the Apostolic time.

Whatever one must believe to secure and retain admission into a Baptist church ought to be enough to constitute him a Baptist.

Then may we not say that to be a Baptist one must have:

1. A personal faith of heart and mind in Jesus as the Christ, the Son of God.
2. As such he must receive Bible baptism.
3. Then he must be loyal to the Word of God in faith and practice.

He must have these three things at least; possibly two more.

1. He must stand for liberty of conscience.
2. He must believe in missions.

Believing these things he is a Baptist, and no Baptist church would refuse to receive and keep him.

Then it seems clear that a Baptist creed would set

forth just what one must believe in order to be a Baptist. As a creed it would set forth no more than this. As Baptists we would want every Baptist to be associated with us in forwarding the work committed to us, and would want to keep none away. Fortunately we are not left in doubt about the work that has been given us to do. Christ made that plain in his great commission. Here it is:

1. To make believers.
2. To baptize them.
3. To train them.

A Baptist creed then should contain just what is required, and only what is required, of a Baptist to believe and do.

Such a creed would be binding. For such a creed I plead to-day. Such I think was "The Original Baptist Creed"—the creed held by the first Baptists—those of the Apostolic age. So far as I can see they have never had any other binding creed. About the year 1600 they put forth a Confession of Faith. From time to time since then others have been issued. But they are not creeds in the sense that they have any binding force on individual Baptists. They have come to be substitutes for the "Original Baptist Creed," and those outside our ranks regard them as creeds with binding force. They are not binding. They could not be. Any Confession of Faith is only the expression of those who, having come together, each on his own responsibility, have said what they thought the Scriptures taught. It does not represent all Baptists, even the majority, that any one knows.

Let it be understood that no objection is raised to

Confessions of Faith. They are of real worth, great worth, I will say, in giving us the matured thought of what the Baptists of the past have held on great and important truths. They are splendid commentaries. It is hoped that in the future Baptists will continue to say what they think the Bible teaches on any and all subjects. Let each individual Baptist do this as he finds occasion. Let any number of them coming together do so. Such is the privilege of Baptists. It is more than that; it is their duty.

Confessions of Faith not Sufficient.

But such statements do not answer for a creed. They do not meet the need.

1. Because they are not binding.
2. Because they are not the expression of all Baptists. All Baptists have not set their seal of approval on any one of them.
3. Because all Baptists do not agree with all that is in any one of them.

The Baptist Review and Expositor said "Neither Northern, Southern, nor Canadian Baptists are agreed among themselves on all matters of doctrine."

"We need a creed upon which all Baptists are agreed."

4. Because these Confessions of Faith leave the impressions on those outside our ranks that we have a binding creed—rather that these confessions are a binding creed, when they are not. On account of this prejudice we fail to reach others who would else help us in doing our great work of saving, baptizing and training the world.

5. Because these Confessions of Faith do not correctly represent the Baptist position to-day. The work of missions stands in the forefront of the present day Baptists. One searches the Confessions of Faith in vain for a deliverance on that subject. It seems to me that these Confessions of Faith are better representations of the position of the Hardshell brethren than of ours.

6. Because there is nothing in the Bible like these Confessions of Faith. I do not mean that what these Confessions of Faith contain is not true, far from it. But in the Bible there are no statements of doctrine like these Confessions of Faith.

John said in summing up his Gospel, "These things are written that ye may believe that Jesus is the Christ the Son of God, and that believing ye may have life in his name." That certainly is no Confession of Faith. It shows that he wrote that Gospel in order that he might induce people to be saved by believing in Jesus as the Christ, the Son of God.

Paul said "Without controversy great is the mystery of godliness." Here is his explanation:

"He who was manifest in the flesh,

Justified in the spirit,

Seen of angels,

Preached among the nations,

Believed on in the world,

Received up into glory."

That is the history of Jesus Christ.

A study of the records of the Baptists of the first century show that Jesus was the center of the creed.

Peter on the day of Pentecost preached Jesus. He

did the same to Cornelius. That was Philip's theme to the Eunuch. Jesus was Paul's theme at Perga, Philippi, Thessalonica, Athens, Corinth. In baptizing the twelve at Ephesus it was in the name of the Lord Jesus. In correcting the unsoundness of those in the church at Corinth, he does not set forth a system of doctrine like one of our Confessions of Faith. The same was true when he was burning with indignation against the Galatian people who were "so quickly removing from him that called them in the grace of Christ."

Paul said he had "kept the faith," but he nowhere elaborates it as do our Confessions of Faith.

In Jude we read that the beloved are exhorted "to contend earnestly for the faith which was once for all delivered unto the saints." But nowhere is that "faith" elaborated into a system. It is my opinion that the "faith once for all delivered to the saints" was when Jesus met with his disciples sometime toward the close of the forty days after his resurrection and when he said to them, "All authority hath been given unto me both in heaven and on earth. Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world."

There was a faith delivered to the saints and it was final. They were to keep on doing that even unto the end of the world.

That, it seems to me, was the system of doctrine proclaimed by the Baptists of the first century.

1. They were to preach Christ and thus make believers.
2. They were to baptize these believers.
3. Then they were to teach all Christ's commands to these baptized believers.

That was all the creed the Baptists had for 1600 years. Why did they then have something different. They gave as their reason for putting forth the first Confession of Faith that they were misunderstood and in order to set themselves right they formulated their Confession of Faith. It was a matter of expediency. Whether they meant them to take the place of the Original Baptist creed I do not know. They have taken its place. It is to get back to the original basis that I am now making this contention. I think it would have been far better for the cause of Christ if they had kept on doing as the Baptists of the first century did.

Should Give More or Less.

7. Because these Confessions of Faith do not go far enough if they mean to set forth what Baptists believe the Bible teaches. If they are to do that they must set forth all that the Baptists believe the Bible teaches. If we are going beyond what is absolutely necessary for one to believe in order to be a Baptist, we must set forth all that they believe. We must either stop at the line of necessity or give all. In every Baptist church there is a point beyond which one can not go and remain in that church. It is for a creed that goes just that far that I contend. Such a creed would be binding.

8. A Confession of Faith, founded on expediency, would of necessity, need revision from time to time. We need a creed that will be good for all time.

9. Confessions of Faith are the deliverances of men. As such they are an infringement on the conscience, on the right of private interpretation.

10. Confessions of Faith do not secure unity. For unity Christ prayed and Paul wrote. The multiplying of articles increases divisions. The simpler the creed the greater the unity. I quote below the words of a prominent Baptist minister—words in which he closes a long article on the Westminster Confession of Faith. Of that document he says. "The Westminster Confession is, as already stated, a document remarkable for its rhetorical skill, for its scholarly breadth, for its Christian devotion. No one can speak lightly of so historic, learned, and devout a Confession." Then he adds: "But these great creeds do not conserve doctrines. The Westminster Confession does not secure unity now in the Presbyterian church; during the past few years this great body of Christians has been sorely rent by violent theological discussions and questions of denominational polity. The Confession does not secure unity. It is powerless amid these divisions; indeed it often causes division rather than harmony. Its interpretation occasions wide difference of opinion, wider than the interpretation of the Scripture on which its teachings claim to be based. Of what practical gain are these creeds to-day? The Baptist denomination has no creed, in the technical sense of the term, and yet, with its nearly 4,000,000 of members in America, it is more nearly a unit in faith and practice than are

the churches with their "long and strong creeds." This is a fact which no intelligent student of current church history will deny. Better far is it to go at once to the Word of God as the rule of faith and practice, than to allow the creeds of fallible men, creeds which were the result often of unscriptural compromises, to come between the conscience and its God.

The Creed that is Needed.

What then is the creed we need?

1. One that is Christ-made, not man-made.
2. One that is binding. Only the Christ-made creed can be binding.
3. One that expresses what one must believe to become and remain a member of a Baptist church. Anything more would be an infringement of the conscience.

It seems to me that the real question is how little can one believe and still be a Baptist—one with us in this great work to which Christ has called us.

4. Therefore we want a creed that will allow the greatest possible liberty of conscience, of interpretation, and of expression. One that will permit a Baptist to hold and to express his opinion of the teaching of Scripture, and still be a Baptist. One that will allow him to be either a post-millenarian or a pre-millenarian and remain a Baptist.

That will permit him to hold that the Scriptures teach that in the early days there was only one Baptist church in each city, or to hold that there was more than one, and retain his Baptist standing.

That will let him believe in Boards as the best method of spreading the truth of Christ, or to believe they are a hindrance rather than a help, and yet be considered orthodox. That will permit a member of this conference to say that he believes that something more than a Confession of Faith is needed to express the Baptist position of to-day, and still he may be regarded as a Baptist of fair standing.

5. We need a creed that sets forth the duty of Baptists and of Baptist churches. That duty is to go everywhere, make disciples, baptize them, and train them.

Where can such a creed be found? In the words of Christ to his followers, as we find them in the great commission. Notice the circumstances under which they were given. On the first day of his resurrection the angel said to the women, "Go quickly and tell his disciples, He is risen from the dead; and lo, he goeth before you into Galilee; so shall ye see him." As they went Jesus met them and said "Fear not! Go tell my brethren that they depart into Galilee, and there shall they see me." Then we learn that the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them, and then it was that he said unto them, "All authority hath been given unto me both in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world." The angel told the women to tell the disciples that Jesus wanted to meet

them in Galilee; Jesus told them the same thing. They met him at the appointed place. It was his only appointment with them after his resurrection. It was just before he went back to heaven. He surely had a message of importance. It was about the completion of his work which he had begun. It was to be his instructions for all time. Surely he would leave out nothing of importance. He would burden it with nothing superfluous. He would gather into one short,* crisp saying all they would need to know and do. This

* Remember! The things that are written are essential. —Things not written are non-essential.

he did. He gave his marching orders for his followers for all times. It is complete, perfect. So it has been called "The Great Commission." It is Christ's propaganda. Remember his was a religion not for one nation, but for the whole human race. Therefore he would name only the essentials. The great principles which must needs be true of each individual for all time, leaving the non-essentials to care for themselves as the circumstances may demand. Baptists need to remember that they are going with a world-wide message, commissioned to go to every nation throughout all time. Therefore their creed which they put forth in his name must be like his, must be his. What he declared they must declare. What he made essential they must make essential. What he left to circumstances they must leave to circumstances. His mission is their mission, his work their work. Nailing that great commission to the banner of the cross, they can take the world for their Lord and Christ.

Of this great commission it can be said :

1. The words are Christ's own, therefore they are not man-made, but Christ-made.

2. Lying on the very surface are the things that one must believe and do to be a Baptist. Must believe in missions, have personal faith in Jesus as the Christ, must be baptized, by immersion of course, must be loyal to the Word of God.

3. It tells just what Christ wants Baptists to do. Go, make believers, baptize them, train them.

4. It provides for the utmost loyalty to the Word of God.

5. It provides for liberty of conscience.

It is good for all time, never needs revision. It is binding because Christ-made.

The Baptists had no other creed for 1600 years. They need no other now, but they do need that. If Baptists realized fully that this great mission in the world was to go everywhere and make disciples, then baptize them and train them as Christ commands; if they could be so absorbed in this as to forget all else as incidental, I believe that the statistics at our associations would tell a far different story to the glory of God's name.

But would not such a creed need explanation? Yes, no doubt it would. But how could one present Jesus as the Christ, the Son of God, the Saviour of the world, without telling of his birth, life, death, resurrection, etc. Preaching the Christ would be the very best kind of explanation. The same would be true of baptism and in teaching them to observe all things that Christ has commanded.

But the Confessions of Faith need explanation. We have special meetings in which nothing is done but to have chosen brethren to discuss one by one, the Articles of Faith in the New Hampshire Confession.

The great commission as the Lord gave it to his followers who had met him by appointment there on the mountain in Galilee, is the creed that I prefer. I would be willing to adopt it word for word, just as they stand, letting them speak for themselves, along with the explanation that is necessary in carrying the Master's orders into execution. I am willing to adopt it as a binding creed for Baptists. I believe it would be the mightiest gain possible for bringing the world into the Baptist fold, which is Christ's fold.

But if others insist on interpreting their meaning, for expediency's sake, I am willing to crystallize into words these necessary things that lie on the surface, viz.:

1. Personal faith of heart and mind in Jesus as the Christ, the Son of God.
2. The immersion in water of such believers into the name of the Father and of the Son, and of the Holy Spirit.
3. Loyalty to the Word of God in faith and practice.
4. Missions.

I favor this great commission for the Baptist creed, because I believe it was the "Original Baptist Creed."

What is the gain in having the great commission for a creed? We would have a creed in the very words of Christ and that would make it binding. It would be so short and simple that all would know

what it stands for and it would prevent the present misunderstanding. It would be definite and yet elastic. It sets forth all that one needs believe to become a co-worker with us in doing Christ's great work. It leaves room for the greatest possible personal liberty. It would never need revising. It would avoid the looseness of the Disciple brethren who claim to take the Bible and yet point to nothing definite. It would furnish a new appeal and a basis of reunion. It holds us to the very words of Christ and avoids the danger of the traditions of men. Besides it puts missions in the very forefront.

BOOK ONE.

"Contend earnestly for the faith."—Jude 3.

"Produce your cause saith the Lord ; bring forth your strong reasons, saith the God of Jacob."—Isa. 41 : 21.

"Behold, the former things are come to pass, and new things do I declare ; before they spring forth I tell you of them."—Isa. 42 : 9.

PSALM I.

Blessed *is* the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

2. But his delight *is* in the law of the LORD; and in his law doth he meditate day and night.

3. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

4. The ungodly *are* not so: but *are* like the chaff which the wind driveth away.

5. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

6. For the LORD knoweth the way of the righteous; but the way of the ungodly shall perish.

THE CHURCH.

It is the business of these pages to inquire into The Divine Church, and discover the help it offers to humanity, but to leave the historian with his pages to tell when and where men were busy staking life on a reformation, and in church building. As proof that The Church is a leading question among men of to-day, I will refer to a sermon by Rev. Robert P. Kerr, D.D., of Richmond, Va., a Presbyterian divine. He says, in part: "At no time in the history of Christianity has the question, What is the Church? attracted so much attention as at the present day. In the earliest ages of Christianity the question was, What is Christ? It was answered by the Nicene Council, A. D. 325, That He is God and Man. In the 16th century, the Reformation period, the question was: How can man be saved? It was answered, By faith in Christ alone. In our time the question before Christians is: "What is the Church?" Some answer in one way, some another, Where shall we go for the answer to the question, What is the Church? Answer: Go to Christ; ask Him. What is the Church, according to Christ?"

That is the object of these pages. Go to Christ and to Him alone. It is not my intention to go over the field so often explored by historians. I will give the result of an earnest investigation of the Bible as to "What is the church?" If it is not developed there in plain terms, we need not look for it in books of his-

tory. A "Church of God" could not exist in history, if it does not exist in the Bible. If the Bible is not the Word of God—and if in the Bible God does not direct us to His worship, then anything as a religious system that will help a worshipper to set free his devotional impulse, is as good as another, whether in Brahmanism, Judaism or Christianity. We, indeed, must "Go to Christ," where my heart has been leading all my church life, and learn of him, "What is The Church?" All the books I could get, and newspaper items on the question, were welcome. I have sought out definitions on The Church. I wanted a brief, clear statement, one that would give an idea of a fixed continuance. Most that I found as men's standard definition were too long, and they all show that there is a church only while the people are assembled to worship. They left me hungry for something better.

Smith's Bible Dictionary, Holman's edition, says:—

"CHURCH—(Called) *The Lord's faithful people.* THE LORD'S HOUSE, WHERE HIS PEOPLE GATHER. A church is any number of souls called and united in one vow, in one place, for divine worship, where the pure word is preached and the sacraments duly administered, and godly living after His law as given by the Head of the Church—the Lord Jesus Christ. *The Church in Galatia means all the societies or churches in that country.*" [Italics and capitals mine, employed to show a loose definition, that would authorize any assembly to cover themselves with the term church, if they have a little religious service in their meeting.]

The second clause makes, to me, a very absurd definition: "The Lord's house, where His people gather,"

as if houses and not people made a church. The body of the statement is quite faulty, as the idea is clear that, as soon as the people disperse, the churches are dissolved. The last definition gives us a notion of statehood by counties, which would destroy the independent democratic congregational service of the New Testament, and would merge them in fractional parts into a whole mass, under Bishop, Pope or some earthly leadership, very unlike the separateness of New Testament churches.

Pendleton's Manual.

Rev. J. M. Pendleton, D.D., than whom none is more respected as an author among Baptists, says in his Church Manual, page 7: "A church is a *congregation* of Christ's baptized disciples, acknowledging Him as their head, relying on His atoning sacrifice for justification, united in the belief of the Gospel, agreeing to maintain its ordinances and obey its precepts; *meeting together for worship*, and co-operating for the extension of Christ's kingdom in the world." Any church that organizes under that definition would be accepted into any association of Baptist churches. But his definition, like Smith's, is too lengthy; two places noted by italics, which are mine, do not seem to have the Bible idea of fixed continuance—it is a church only as assembled for a religious service in a "congregation." Some word, or brief sentence, that will help us in God's Word, to find the place, manner and time, and the parties—names and all—who were in the setting-up of the Church, will be, or ought to be, satisfying to all.*

* Brief statements about the Church—bright and homely—come home to the mind as something fresh with comfort in them. Such as these: "A colony of heaven in this ruined earth." . . . "It is a family where the Supreme law is love." . . . "The city of refuge for all souls fleeing from destruction." . . . "The dwelling place of the Spirit of God."—*First Principles*.

Richard Fuller in his *TERMS OF COMMUNION*, page 178, says: "Church in our Bible *means simply an assembly*. As there stated it is applied in the New Testament even to a tumultuous mob."

Dr. Thayer's Lexicon.

In Prof. Thayer's N. T. Lexicon, now open before us, here are the meaning given to *ecclesia*: "A gathering of citizens called out from their homes into some public place; an assembly." "1. an assembly of the people convened at the public place, &c." "2. the assembly of the Israelites, esp., when gathered for sacred purposes." "3. any gathering or throng of men assembled by chance or tumultuously." "4. in the Christian sense, *a.* an assembly of Christians gathered for worship." "*b.* a company of Christians." *aa.* those who anywhere, in city or village, constitute such a company and are united into one body." "*bb.* the whole body of Christians scattered throughout the earth, collectively, all who worship and honor God and Christ in whatever place they may be."

THE ROCK—PETER OR CHRIST?

REV. C. E. W. DOBBS, D. D.

In a recent issue of one of the most representative Protestant periodicals I read this sentence: "It must be candidly acknowledged that the Roman Catholics are right in their contention that the rock was Peter." But must it? One thing must be confessed and one

only, and that is that the passage in question (Matt. 16:18) has given rise to an endless amount of discussion. There are very few passages about which good and scholarly interpreters have more widely differed. Four leading opinions have been advocated. First, the Roman Catholics say that Peter, in his personality and apostolic primacy, is the permanent rock, and that the distinction passed to his supposed successors in the bishopric of Rome. Second, many Protestant interpreters say that Peter is the rock—not personally, but representatively; that is, he answered Christ's inquiry concerning the Messiahship as the spokesman of the body of disciples, and received the assurance of the Master as such, each of the number sharing equally in the honor conferred. A third view is that Peter's confession or the truth confessed ("thou art the Christ") is the rock. The fourth interpretation says Christ Himself is the rock on which His Church is built.

Even if we should agree that Peter is the rock, the Roman Catholic's pretensions would not follow. There is not the semblance of promise in the passage upon which the line of "popes," even supposing there is such a historic line, can base their claims. In his masterly commentary on Matthew, Dr. Broadus makes an unanswerable argument on this point. To maintain the papal primacy he shows that it would have been proved (1) that Peter alone was to be the founder of Christianity; (2) that he was the vice-regent of God, and sovereign of all Christians; (3) that this supposed authority of Peter's was transmissible, and idea strangely inconsistent with the very image of corner-stone, to suppose it frequently removed and a new one substi-

tuted ; (4) that Peter lived and died in Rome, and was the head of the Church there, of which there is no evidence at all, and Irenæus and Eusebius agree in making Linus first bishop of that Church ; (5) that Peter's supposed transmissible authority was actually transmitted to the leading official of the Church at Rome, and by him to his successors. Not one of these points have been proved to be true or historic.

THE CHURCH AND THE KINGDOM.

REV. W. T. WHITLEY, LL. D.,

PRESTON, ENG.

“I will build my Church.”

This is the first place in the Bible where the word *ecclesia*, Church, occurs. What did our Lord mean by it? A Greek understood by the *ecclesia* of his city, a select body charged with the duties of protecting neighbors and dependents, of administering the affairs of the community, both at home and abroad, of training younger members of the household to assume responsibilities at the proper time. To the purely political meaning, the Jew would add a religious tinge, derived from the use of the word in the Greek Scriptures for Israel in assembly as God's people—Acts 7:38. And whereas Greeks knew one *ecclesia* for each city, the Jew knew only one people of God. The Greek *ecclesia* was a select body, as its very name indicates, “called out” from the general population of the city—

Acts 19:39-41. The Jewish ecclesia or congregation also was distinguished from the mixed multitude that hung on to its fringe—Exodus 12:38; from the strangers by its side—Exodus 12:47, 48, and from its own dependents—Joshua 9:29. Those then, who heard this word from Christ's lips would think of a select body called out from the general mass for religious purposes, and distinguished by special duties.

It was further described as Christ's Church, and as a body based on a recognition that Jesus of Nazareth was the longed for Messiah and Son of God.

Paul recognized this historic beginning. In I. Cor. 12:28 he mentioned as being in the Church, apostles, prophets, teachers, etc., ignoring law-givers and priests who were very important before Christ. In Col. 1:18 he referred to Christ as head of the body, the Church, the beginning, the first-born from the dead. In Eph. 2:20 he spoke of the apostles and prophets as laying the foundation; and in Eph. 3:10, after marvelling at the eternity of God's intention to admit Gentiles as fellow-members, he added that the principalities and powers in the Heavenly places might learn from the Church the manifold wisdom of God now.

In Heb. 12:22-24, separate groups are mentioned as objects of attraction; innumerable hosts of angels, the general assembly and Church of the first-born who are enrolled in Heaven, and also the spirit of just men made perfect. Thus, to the Apostles and prophets of the New covenant, the Church was a new body.

The Church then, is the whole body of people who, in this life, have known of an accepted Jesus as Saviour and have placed themselves at His disposal for pardon,

improvement, employment. It began to be gathered from the resurrection, it will apparently be completed at the second advent, Matt. 16:27; 19:28; 24:30, 31; Luke 12:27; I. Thess. 1:10; 3:13; 4:15-17; I. Cor. 1:7; 11:26; 15:23; Philippian's 3:20; Heb. 9:28; I. Peter 1:7; 5:4. Meanwhile it can not be assembled as a whole. The title should not be monopolized by a single living generation of Christians. Its use for a visible community is warranted by Scripture in the case of a local assemblage as at Matt. 18:17.

The Kingdom of Heaven will contain other groups besides the Church. Infants who have never committed actual sin, heathen who have never heard on earth of the historic Jesus, just men like Abel, Enoch and Abraham, who lived in faith, members of the chosen nation from Moses onward; besides all those who heard of Jesus and yielded to Him. The preparation of each group has been unique; is it probable that all are to be merged indiscriminately into one, and that God, who has appointed to every member of the body its own duty, will not assign to each group its appropriate service?

Doubtless the saints before Christ had to await their forgiveness until His death—Rom. 3:25, and can not be made perfect apart from us—Heb. 11:40; but we lack proof that all distinctions whatever are to be abolished. In Rom. 10:12 and Col. 3:11 only believers since Christ are contemplated.

When body is united to the Head and Christ is complete in all His members, still there are others to be in subjection under His feet—Eph. 1:22-23. When the Church is completely built for an inhabitation of God

through the Spirit—Eph. 2:22; I. Peter 2:5—is this to be the only object in the universe? When the holy priesthood assembles with its High Priest, are there no others who need their services—I. Peter 2:5, 9; Rev. 21:24; 22:4? When Christ takes His power and reigns over the Kingdom of God, is it not the glory of His Church as distinguished from mere subjects, that we reign with him—II. Tim. 2:12; I. Peter 2:9; Rev. 5:10?

WHAT IS THE MEANING OF ECCLESIA (CHURCH) IN THE NEW TESTAMENT.

A New Definition (1903).

PROF. W. J. MCGLOTHLIN, PH.D.

The recent discussions of the *general church* in the *Argus* and elsewhere, have raised the question as to the meaning of the word *ecclesia* (church) in the New Testament. It seems to be generally assumed that *ecclesia* means an *assembly* and nothing else. Those who maintain the present existence of the *general church* assert that the saints are conceived of as assembled, and are therefore called an *ecclesia* or church. Those who deny the present existence of the *general church* affirm that it can not now exist, because the saints are not assembled and will not be assembled till they all gather around the throne on high. *Assembly* is the essential idea of *ecclesia*, and, therefore, there can be no actual *ecclesia* until there is an actual assembly. A few quotations from the recent literature of the subject will make this clear. "The church is

not now in existence . . . it can not be a church till it becomes an assembly, and that will not be till the end." "To make the word church mean anything else than an assembly changes its meaning . . . In the case of the redeemed, as a church, it is impossible that it should be actually present, simply because they are not a church (i. e., an assembly) now and will not be till they are gathered in glory." "The *ekklesia* in Scripture always means an assembly." "The word church always, in Scripture, means assembly, and when it is figuratively applied to all the redeemed, they are considered in the aggregate as gathered in an assembly, and that is true of them only when the last soul is saved, and the redeemed are gathered in heaven." These quotations, to which others could be added, make it sufficiently clear that *ecclesia* in the New Testament means only an assembly, i. e., a body of people assembled together, and therefore the word *ecclesia* can not be applied to all the saints now, for the simple reason that they are not now assembled and will not be until the end. A present general church is an impossibility because a present general assembly is an impossibility. This is

The Only Argument That is Produced.

After the position has been supported by this argument the Scripture is explained accordingly, but no other arguments are advanced. And I frankly admit that I can see no other conclusion if the premises are true. But is it true that *ecclesia* means an *assembly* necessarily and nothing else in the New Testament?

If it be granted that it has this and no other meaning in classic and Septuagint Greek, does that prove that it has no other meaning in the New Testament? Does not every new application of a word modify its meaning? Did not Christianity give new shades of meaning to many Greek words, and may not *ecclesia* be one of them? Must we not determine the exact meaning of the word in the New Testament itself? There are more than one hundred such cases, enough to determine its meaning with reasonable exactness.

Turning to these we find the word used once in its old classic sense of a regular municipal assembly (Acts 19:39), but also of a disorderly mob (Acts 19:32, 40) which is not classic usage. Turning to the Christian usage of the word we find it applied beyond all question to a Christian assembly (I. Cor. 14:19, 28, 34, 35; probably I. Cor. 14:4, 5, 12, Col. 4:16, and a few others). But a careful examination of all the examples of its use in the New Testament has led to the conclusion that this is not its meaning in the great majority of cases. Only a few passages can be cited here. "Saul laid waste the church, entering into every house and dragging men and women committed them to prison" (Acts 8:3). It was not an assembly which Paul here laid waste, but the Christian community, for it is expressly said that he entered into their homes and dragged them out. "For I am the least of the apostles . . . because I persecuted the Church of God" (I. Cor. 15:9; cf. Gal. 1:13; Phil. 3:6). Now Paul persecuted not an assembly, but Christian people who did at times assemble. "So the church (revised version) throughout all Judea and Galilee and Samaria

had peace" (Acts 9:31). An assembly could not extend over the wide stretches of territory here mentioned. *Ecclesia* does not here mean an assembly, but the Christian people who were scattered abroad in those regions. "If, therefore, the whole church be assembled together," etc. (I. Cor. 14:23), the assumption is that the church is not always assembled. Where *ecclesia* is used of a local body as "the church at Corinth," "the church at Antioch," "the church at Jerusalem," etc., it is clear in most cases that it does not mean an *assembly*, but the Christian community. Examples could be multiplied, but any one who will take his concordance and go through the New Testament studying the word *church* will soon be convinced of the correctness of this position. If *ecclesia* means only an assembly, what becomes of the churches when they are not assembled?

Does the Benediction Disorganize the Church?

Since few, perhaps none, of our churches are ever completely assembled, one is impelled to ask whether we have any churches. One of the churches in Louisville has members who are missionaries in China. Is it any the less a church for that reason? One of the churches in Louisville, it is said, has sixteen hundred members. They meet for worship at different places and have probably never been all assembled. Is it any the less a church for that reason? Did the churches of Corinth, Ephesus, Jerusalem exist only when assembled? Nobody would claim that, and yet strenuous insistence on the meaning *assembly* makes such a conclusion abso-

lutely inevitable. *In my opinion ecclesia in most cases in the New Testament means, not an assembly, but a body or community of saints, most of whom do at times assemble. The Greek ecclesia adjourned sine die, the Christian ecclesia does not; the Greek ecclesia was an assembly, the Christian ecclesia is a body of Christian people, most of whom do at times assemble. The officers of a Christian ecclesia are not those of an assembly, i. e., president, etc., but those of a living, active community, i. e., pastor (shepherd) or bishop (guardian, overseer) and deacon (minister or servant). No, the Christian ecclesia is not an assembly, but a living, active community.* Insistence on the meaning assembly

Makes the Local Church Forever an Impossibility,

as it makes the general church an impossibility until eternity. Now, if this conception of the meaning of *ecclesia* is correct, it overthrows the most powerful argument—it might almost be said the only argument—against the present existence of the *general church*. It, too, is a body, rather *the* body, of saints now scattered abroad, some of whom do assemble together, and all of whom shall assemble together by and by. The analogy becomes all the more striking when we remember that the larger New Testament churches had several thousand members and, therefore, probably never attempted to assemble as a whole, but met in groups and sections.

The church at Jerusalem had 5,000 *men* (Acts 4:4) and probably had many women, and yet it was the

ecclesia of Jerusalem. It will be agreed, I think, that we must define the word *ecclesia* by its local use and then apply that meaning substantially to the *general church*. I repeat, then, the conviction that the insistence of the idea of an *assembly* as the exclusive meaning of *ekklesia* in the New Testament makes the local church forever an impossibility, as it makes the general church an impossibility until eternity. That theory which is seeking to protect and exalt the local church becomes its destroyer.

But *ecclesia* does not mean *assembly* exclusively and, therefore, there is nothing in the meaning or use of the word which prevents belief in the present existence of the general church. If it be said that the local *ecclesia* is conceived of as assembled, it may be replied that the same is true of the *general ecclesia*, and if this fact does not present the actual existence of the local *ecclesia* neither does it prohibit the actual existence of the *general ecclesia*.

It is further contended by those who oppose belief in the *present existence* of the general church, that the last of the elect must be actually gathered into heaven before the saints can be called an *ecclesia*. The number must be complete before it is an *ecclesia*. But why? This is not true of the local churches. Some of our Kentucky churches have been faithful Baptist churches for more than a century and continue so, and still the whole number of their membership is not yet complete, as I hope. Is it not a departure from the established New Testament usage of the word *ecclesia* to fix upon a number who are necessary to constitute a church. It seems to me that sound canons of exegesis require that

we use the word in its general application in substantially the same sense as it has in the local body. For this and nothing more I plead.

The effort to make the word *ecclesia* in its general sense applicable only to the saints in heaven is strange in the light of New Testament usage. Of the hundred and more examples of the word in the New Testament only one expressly connects it with heaven, Heb. 12:23: "Ye are come . . . to the general assembly and church of the first-born who are enrolled in heaven." The "church" is composed of "first-born ones who are enrolled in heaven." This does not necessarily mean that they are already in heaven as the idea that the saints on earth are already enrolled in heaven is a common one in the New Testament. This passage of doubtful meaning is the only one that directly connects the word *ecclesia* with heaven at all. Again, if the word in its general sense is to be applied only to the saints in heaven, it is remarkable that in the book of Revelation, where the glories of heaven are pictured as nowhere else, the assembled hosts of the redeemed are not once called an *ecclesia*, church.

This fact calls for explanation on the part of those who deny the present existence of the general church, and claim that the saints in heaven are to be called an *ecclesia*. For it must be borne in mind that the discussion is not concerning the existence of a *thing*, but concerning the application of a name. All of us believe that there are now saints living on earth, that there are saints who have passed on before, that many yet to be born will be saints and that all these saints will be gathered around the throne. The question at

issue is, when and where the name *ecclesia*, church, is applied to all the saints? The question is not about some mystic being whose existence some deny and others affirm. The church does not exist apart from the saints. About the saints there is no question. The question is about naming them. Can't we seek light here without over much heat?

In the spring of 1893 I was attending a fifth¹ Sunday meeting at Manor, near Austin, Texas. I with most of the ministers present, were given a home with a deacon who was also a lawyer. He was in his native element when asking questions hard to answer. Not knowing the man, I was less reserved in making reply to hard questions than were the other guests. He led up to *The Church* in his questions. To my answers he made me think of him as a heartless iconoclast. But after some time to think over the theme, I had an enlarged view as to the meaning of the word "CHURCH." He asked for my definition of "Church—a true definition, clear in its statement." I had begun to feel unwilling to be responsible for anything before that man, who seemed to be a cruel fault-finder. To evade him I quoted Dr. Pendleton.

"You do not fully accept Dr. Pendleton, I'm sure," he said. "A church is an *assembly* of baptized believers in a *congregation* for worship. The *assembly* will disperse after the 'Benediction,' and then you will have no congregation. no assembly, no church. Yours and Dr. Pendleton's definition does a violence to Christ's church; you break it up with a benediction, when Christ said, the gates of hell shall not prevail against

it. Your benediction must be more effective than the promise of Christ."

In my remonstrance I said, "O, brother lawyer, go out in your town, raise a difference with a citizen, your brother deacon, swear at him, draw a razor and carve him. Next Wednesday night in conference you will learn that there is a church here in Manor this afternoon, existing now. And they will hold you up responsible to them for your conduct all the days between 'Business Meetings.'" I thought that statement would demolish his thrust, but a twinkle in his eye said, plainly, "I am coming again."

"Your observation is just and true, Mr. Mann," said he, "and it proves that your definition of 'Church' is not true. The power and authority used by the church shows that after it is organized that it is in incessant, continuous existence, whether assembled in a congregation or dispersed. You preachers—somebody—should make a definition of 'church' such that, your dismissal does not mean a dissolution."

The word church is used in the New Testament one hundred and fourteen times. Five times, to denote an unruly mob, as when they cried, "Great is Diana of the Ephesians;" fourteen times in a general way, as the "General assembly of the First-born." In ninety-five places it is used to speak of, in a specific way, a company of people who are in covenant relation or bond of union in Christ.

A company of soldiers don't have to be in line of battle all the time to be soldiers, neither on the parade

ground. Their band or bond of union makes them soldiers all the time, ready for duty at the sound of the bugle. And so of the Church—"Called to be saints" all the time, without reference to congregating.

The prophet Isaiah 62:12 gives a fine setting to the word. He said: "And they shall call them,

"(1) The holy people,

"(2) The redeemed of the Lord.

"(3) And thou shalt be called, sought out.

"(4) A city not forsaken."

With these definitions before us we may be able to trace out the meaning of the word, as the work went on under John and Christ in their building and how the "calling out" and separation went on. We will then have an infallible model by which to build to-day. John preached "*Repentance*" to the multitudes, and those who "*heard*" him were required to "Bring forth fruit worthy of repentance" and such were baptized. Repentance was then revealed as a "Foundation principle" among the primary causes of effect. Their "repentance," fruit and faith, and baptism, put them on the other side of something. They passed out of something into something. Into what? The kingdom? They were still in, and amenable as citizens to the same political kingdom after baptism as before baptism, which did not effect their earthly citizenship. Into what kingdom, then did baptism change them? The kingdom of heaven? Then were they made citizens of the kingdom of heaven, while left in the world as world citizens, giving a double citizenship. Under this working out the meaning by John, we might give as a definition of "church" without any violence—as

To Call Out from Among Others.

John was baptizing a people out of and from among the Jewish nation into a state or kingdom a people "Made ready for the Lord," a new state for mankind. A few months later Jesus appeared on the scene, and demanded baptism of John in the same manner as he had given it to all other Jews. Jesus had lived and served as a citizen of the Jewish nation, and while He was "The Christ," He demanded baptism as Mary's son to get the human transfer by baptism into the state other people had been placed by it. Out of and from among those transferred by John by baptism, Christ made a selection of twelve men (Acts 1:21-22), and He and they paid tribute (Matt. 17:24-27) with "a piece of money," showing that they were all still citizens of the world (John 17:15), subject to powers apart from their discipleship. In a submission to John's baptism, Christ proved it to be from heaven, and put them together in the same mission. Both were sent, not to do their own will, but "The will of Him who sent Me"—(John 4:34; 6:38; 17:4; 19:30). Therefore, their work was "A called out," "Ordained" (John 15:16) work of a kingdom and a church. God called both John and Christ out of heaven into the world to do a certain work in the world, and were therefore as truly "called out" as was the church itself. John called out, but he did not ordain; hence a higher work of seeking, selecting and ordaining a progressive church was in the hands of Christ, and He began His "calling out" in the words "FOLLOW ME," which was said to Peter, Andrew, John and James while they were fishing in the

waters of the Galilee. Matt. 4:18-22. See Mark 3:13-14, and 19; Luke 6:12-16.

"And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left *their* nets, and followed him. And going on from thence, he saw other two brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him.—(Matt. 4:18-22.)

"And he goeth up into a mountain, and calleth *unto him* whom he would; and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach. * * *

* * * * * and they went into an house."—(Mark 3:13-14, 19.)

"And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called *unto him* his disciples: and of them he chose twelve, whom also he named apostles; Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James, the *son* of Alphæus, and Simon called Zelotes. And Judas *the brother* of James, and Judas Iscariot which also was the traitor."—(Luke 6:12-16.)

"Blessed *are* the poor in spirit: for their's is the kingdom of heaven. Blessed *are* they that mourn:

for they shall be comforted. Blessed *are* the meek: for they shall inherit the earth. Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled. Blessed *are* the merciful: for they shall obtain mercy. Blessed *are* the pure in heart: for they shall see God. Blessed *are* the peace-makers: for they shall be called the children of God. Blessed *are* they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye, when *men* shall revile you, and persecute *you* and shall say all manner of evil against *you* falsely for my sake. Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before *you*. Ye are the salt of the earth; but if the salt has lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on an hill can not be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—(Matt. 5:13-16.)

These four Scriptures are a fulfillment of Isa. 2:2 and Micah 4:1.

"And it shall come to pass in the last days, *that* the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it."—(Isa. 2:2.)

"But in the last days it shall come to pass, *that* the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and the people shall flow unto it."—(Micah 4:1.)

This call to these four men completed the prophecy. "Behold, I will send for many fishers, saith the Lord, and they shall fish them, and after will I send for many hunters, and they shall hunt from every mountain and from every hill." The hunters were, probably, Matthew and Judas Iscariot, who were hunting tribute for Cæsar.—Jer. 16:16.

It has been urgently said that John the Baptist could not give scriptural nor Christian baptism, as he was not in the kingdom nor the church of God.

Very good, to all who believe that statement, we would ask—In what, was John, and what kind of baptism did he give? Is he not in the Scripture narrative. And are not the same "*foundation doctrines*" preached by him still a part of the New Testament doctrines? See Matt. 3; Mark 1; John 3; Acts 20:20, 21; Heb. 6:1. We must, in our search for truth, let only witnesses to the truth bear witness. We must accept *all* of the Bible as God's Word, telling the truth, whether it was spoken by a devil, a man, an angel or God and His Christ. If we accept the Bible as true, then there is no better book to give true testimony. There is one very important thing to notice. It is this: John and Jesus were equal as subjects of prophecy by both prophet and angel.

The testimony begins this way: "The beginning of the gospel of Jesus Christ, the Son of God, as it is

written in the prophets. 'Behold I send My (God's) messenger before thy (Christ's) face. Which shall prepare thy (Christ's) way before thee.' Mal. 3:1. Query: Was John doing that preparatory work in the kingdom, in the church or in the world? If in neither the church nor kingdom, in what was he, when doing that preparatory work? "The voice of one crying in the wilderness, 'Prepare ye the way of the Lord. Make His paths straight.'" Isa. 40:3. In Mark 1:1-3 he uses the words of both prophets—Isaiah and Malachi—to prove their fulfillment and to show when the Gospel of Jesus Christ began. Query: Could John preach the "Beginning of the gospel of Jesus Christ" without being in the gospel? Then, if John was in the gospel and preached the "Beginning of the gospel," is it not possible that he gave "A gospel baptism?" Is not baptism in the very beginning of the gospel? Our baptism of to-day is called Christian baptism. Is it not still a gospel baptism? Who can give one verse commanding a changed or a new baptism later than John's baptism, and it, like John's baptism, to be from heaven? Now as to angels' prophecy, hear Luke 1:13-17, which says: "But the angel said unto him, 'fear not, Zacharias: for thy prayer is heard, and thy wife, Elizabeth, shall bear thee a son and thou shalt call his name John * * * For he shall be great in the sight of the Lord * * * and shall be filled with the Holy Ghost from his mother's womb. And many of the children of Israel shall he turn to the Lord their God, and make ready a people prepared for the Lord.' " As the prophets had foretold of this event, so did the angel. And gave the name John,

by which to call the promised son, as well as to tell his mission. Surely then, John's birth was as much a miracle as was the birth of Jesus Himself. Surely John brought baptism as introductory to the kingdom. Was it then a part of the kingdom, or made such later? John never had any baptism, unless it was the baptism of *authority*, "Being filled with the Holy Ghost." May we ask if the Holy Ghost was personified in John, was John's baptism a work of the Holy Ghost? The triune God met in a common cause at the baptism of Christ, and the records do not show all three ever having a common meeting on earth before nor since. John introduced some elementary fundamental principles which underlie all gospel preaching. They were: Preaching, Hearing, Believing, Repentance, Faith and Confession offered "In the name of Him who cometh after me." Only the slightest difference as to point of view. Then it was a Prospective Christ. Now it is a Retrospective Christ. Did not John's baptism reveal the kingdom and set men apart in it? Their baptism was not salvation. "I am not the Christ." My baptism is only preparatory for you. "But when He is come He shall baptize you with the Holy Ghost and with fire." Those who believe me, on the Christ when He comes, shall have the Holy Ghost baptism just as ye shall see it come on Him after His baptism. Those who will not believe me nor the Christ shall be baptized in, and burnt with unquenchable fire."

John's coming was a twilight splendor of a beautiful opening day. Christ came ushering in the beauties of a clear morning sun that continued to ascend unto the zenith, reaching it at Pentecost.

Kingdom At Hand.

This kingdom which John preached (Matt. 3:2) as "at hand," means "The kingdom approaches." For John was in the territory of the king to announce to the king's subjects his approach in his own borders. John as a surveyor, had staked out the boundaries of the kingdom as hearing, believing, repentance, faith, confession by the mouth and baptism. And when Jesus came, said: "The time is fulfilled and the Kingdom of God is at hand," or more properly, "The kingdom has arrived and is set up." Let us read:

16. And He came to Nazareth where He had been brought up; and, as His custom was, He went into the synagogue on the Sabbath day and stood up for to read.

17. And there was delivered unto Him the book of the prophet Esaias. And when He had opened the book, he found the place where it was written.

18. The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.

19. To preach the acceptable year of the Lord.

20. And He closed the book, and He gave it again to the minister, and sat down. And the eyes of all of them that were in the synagogue were fastened on Him.

21. And He began to say unto them, This day is this Scripture fulfilled in your ears. Luke 4:16-21.

Here is a prophecy of Christ by Isaiah which Jesus declared was *fulfilled that day* and not four years later

at Pentecost. The kingdom of God, according to the prophets, has been "set up" ready to receive subjects, and is now fulfilled in your ears. Enter in. *"From the days of John the Baptist until now men have gone into that kingdom and taken it by force."*

If John and Jesus brought Baptism, The Kingdom of God, and the Church of God from heaven, is it not a most reasonable faith to believe these two were in the church and kingdom? Consult Matt. 1:18-21; Luke 1:13-38; John 1:31-34; 4:34-38; 5:31-36.

John the Baptist came under prophets' eyes and was a subject of promise by them. An angel was sent from heaven, a special messenger, to promise the early coming of John.

John, as the fore-runner of Christ, said: "He that sent me to baptize, with water the same, said unto me, 'Upon whom thou shalt, see the Spirit descending and remaining on him, the same is he which shall baptize with the Holy Spirit.'" Christ said that John's baptism came from heaven. Did not John and his mission and Christ and his mission come from the same place?

Christ also came under prophets' eyes, and was a subject of promise. He was commanded several times by the prophets to build a church.

An angel, as a messenger from heaven, came to announce the coming of Christ, also in the same manner as that which foretold the coming of John. Christ said: "I come not to do my own will, but the will of him that sent me." The question is, then, what was that will?

We see Christ building a church in answer to the prophets' command. John's greatest joy was that he could see Christ in the midst of this church. Christ said, "whatsoever the son seeth the father do, that doeth the son also."

God made a world, Christ made a world; result, one world. God made a man, Christ made a man; result, one man. God made a church, Christ made a church; result, one church.

Now, if John and Christ came *from* the same place, *to* the same place, for the same purpose, were they not nebulae members of that church, fully developed in heaven before their birth? Were they not as a hazy, light cloud, in their nebulous state in heaven?

Jesus had "ordained the twelve apostles" as the first members of the First Church, in its ordained work on the earth?

If these five Scriptures do not teach both John and Christ came from heaven bringing their authority with them, what do they show? Can the Grand Lodge of Masons send a man to lecture and organize Masonic lodges who is not a member of the Masonic fraternity? John's baptism was never changed because there was never a need for a change to this day of a gift from heaven. If there was, do we not need a change of Christ?

There is one thing of interest that all readers of the New Testament should want to know, viz: If John was neither in a church, nor in the Kingdom of God, then in what was his baptism? Scribes, Pharisees, elders, lawyers and priests rejected John's baptism as no part of the Mosaic economy! And if John's bap-

tism was not Christian baptism, why did Jesus accept it? If it was not Christian baptism who will tell us where and how the church got Christian baptism. If John's baptism was not Christian baptism why is the world at war about John's baptism? and of what is it a part to-day? Is it possible that God would send baptism from heaven by His Spirit, clothed in the body of John the Baptist, and not send his kingdom along with it? If John came by the Spirit merely to reveal Jesus by baptism, who was both King of the Kingdom and head over the church, did the church and kingdom receive their baptism in the person of Jesus or of John? If Jesus and His church got any other baptism, was it not given by John, and is not the record of it found in John's Gospel 3:23?

Gospel Preaching.

Some of my friends think the gospel was never preached until the day of Pentecost. Compare Isaiah 61:1-2, with Luke 4:16-21. Jesus said: "*This day*," and not three years later at Pentecost, that He *was sent to preach the acceptable year!* That year A. D. 30, and not A. D. 33. Mark 1:1 *shows a full gospel, "This Day."*

Gospel of the kingdom is only a soft lingual idiomatic expression of the possessive case.—The kingdom's Gospel. Christ changed the expression and said: "The time is fulfilled." "The gospel's kingdom is now here."

John baptized under the influence of the Holy Spirit, with which he was filled. Christ came "driven of the

Spirit" of his own accord to "do the will of God" in accepting John's baptism, which was sealed by the Spirit and approved of God. Then the order stood thus: 1. Administrator. 2. Subject of baptism. 3. "Spirit's sealing." 4. Prayer by the subject. 5. A "Delighted Father" who was "well pleased" by what the Son did. In the commission the five characters remain, the order of the Trinity only is changed. Perhaps that was to show how each one appeared in the work of redemption, and the continuity of each at work in the order as given in the commission.

Jesus' Baptism.

When Jesus was baptized His own ardent consent was in it, that he might "do the will of him that sent me." Therefore the "righteousness it becometh us to fulfill" in Christ's baptism was willed by God the Father. Obedience to God's will is "righteousness," which was required of Christ as; "The Son of Man." Then God wills that every one should be baptized; as it gives "the complement of the mind" and becomes "an act of righteousness." God was "pleased" in Christ's obedience. The Holy Spirit sealed it by resting upon Him. God the Father approved it, for He said: "This is my beloved son in whom I am well pleased." The three Christianized John's work and made it Christian baptism, it being done by a common consent of the four parties who were interested in the deed, and had the approval of Son, Spirit and Father. In the Commission the same baptism introduced into the work by John was continued. If not, show us where a change

was made to some other baptism and show what it is. The formula being changed from Son, Spirit and Father, to Father, Son and Spirit in the same act that was delivered by John.

We must proceed in looking up the Church in this manner. Read the New Testament as a hidden book in the Old, and read the Old Testament as revealed in the New. In reading the Old, to begin the research we will take Isaiah, as he had the brightest revelations as to the future church and its "Glorious Lord." A greater part of what he wrote relates to the Church and of Christ. Read his soft, sweet strain in making a definition of the Church: "They shall be called THE HOLY PEOPLE; the redeemed of the Lord. Thou shalt be called *Sought Out*. A city not forsaken."—62:12. Here are four brief, clear and distinct definitions of the church, showing continued, unbroken existence, an idea not clear in definitions given.

Christ said to his disciples, nearly in the prophet's words, "A city that is set on an hill can not be hid." Matthew 5:14. This shows that the Church is not a periodic body, having only an occasional assembly, or congregation for worship, but has the fixedness of a city. Let us return again to the prophet's "Sought out City," and see how it was found. "And Jesus walking by the Sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And he said unto them, Follow me, and I will make you fishers of men. And they straightway left their nets and followed Him. And going on from thence, He saw two other brethren, James, the son of Zebedee, and

John, his brother, in a ship with Zebedee their father, mending their nets, and He called them. And immediately they left the ship and their father, and followed Him." Matthew 4:18-22. This passage shows where, how and who were the first sought out. The *where*, was by the Sea of Galilee. The *when*, in lifetime of Christ, the first year of His ministry. The *how*, He was walking, seeking, finding and calling. The four promptly bounded "out" after Him in response to His call. "Follow Me," as the thing "sought out."

This selection was after Jesus' temptation. He had changed his home from Nazareth to Capernaum. Seven or eight months doubtless intervened between his baptism and this call. These men immediately laid down a worldly occupation to take up a heavenly at the call of Jesus, thus exemplifying how quickly we should obey, when Jesus says "FOLLOW ME." See Matt. 4:18-22; John 1:43-45. From his own city Jesus passed by and saw Matthew sitting at receipt of customs and called him. This was perhaps at about the close of the first year after his baptism, when he completed the list of disciples to twelve. After he had spent a night in prayer. The Church at this period seems to have been under a final examination by John as to

Bride Chamber

what it was. BRIDE CHAMBER was the first title by which John called the church. A most significant name certainly. If a sinner is not united to Jesus in the church, where are they united? It was a "NEW NAME." Christ called himself "THE BRIDEGROOM." But Christ

changed the title given by John from "Bride Chamber" to "BOTTLE," to denote its capacity for receiving and holding the "*new wine*" members put in it, and to show that they are not under the "*Old cloth*" state of "*doing the law*," but the "*new cloth*" of salvation, Christ having made all things new to them—"Bottled" up in that "Bride Chamber," and thus "*Both are Preserved.*" God's preserves.*

*Bottles were used for confining grape juice until it could ferment (organize) into wine, hence "Bottle" is a figure of church. Bottled up—organized, and the new cloth in that statement is [the figure of salvation by grace and not of the "old garment" as "Deeds of the law" for salvation.

Place To Establish Church.

There was also a prophetic place for the completion of the church. We must return again to the prophet and learn about the completion, and where it must be. "And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it, and many people shall go and say: Come ye and let us go up to the mountains of the Lord, to the house of the God of Jacob; and He will teach us His ways, and we will walk in the paths, for out of Zion shall go forth the law and the word of the Lord from Jerusalem." Isa. 2:2, 3; Micah 4:1, 2.

Isaiah twice calls the church a *house*, and says it shall be established on the top of the mountain. The parallel to this is in Mark 3:13, 14: "And he goeth up into a mountain and calleth unto him whom he would. And they came unto him and he ordained twelve that they might be with him and that he might send them

forth to preach and to have power to heal sickness, and to cast out devils." This completes the prophecy. Verses 16-19 gives an orderly record of their names, and concludes the narrative by this statement: "And they went into an house." Was it Isaiah's "house," church? This indicates the completion of the church, which was on one of the "tops of a mountain" near "His own city"—Capernaum. Jesus began preaching on a mountain and organized His Church on one, and it is possible that on the same "mountain top" both events took place. Matt. 5:1-8: "And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him. And he opened his mouth, and taught them saying, Blessed *are* the" etc.—Luke 6:12-13: "And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day he called unto him His disciples: and of them he chose twelve, whom he named apostles." I. Cor. 12:28: "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."

It is now in order to read the rapturous strains of gladness flowing out of Isaiah's soul over a complete church under the guiding hand of "THE GLORIOUS LORD." He said: "Look upon Zion, the city of our solemnities; thine eyes shall see Jerusalem, a quiet habitation. A tabernacle that shall not be *'taken down;'* not one of the stakes thereof SHALL EVER BE REMOVED, neither shall any of the CHORDS thereof be broken. But the Glorious Lord will be unto us a

place of broad rivers and streams. * * For the Lord is our judge, the Lord is our lawgiver, the Lord is our King; He will save us," Isaiah 33:20-22; and its counterpart in the New Testament says: "There is one lawgiver who is able to save and destroy." Jas. 4:12.

Twelve Reasons Why the Church Was Established.

Let us find some reasons why the church was complete when Christ chose all the disciples and called them Apostles.

First. Christ never added any other names to that list.

2d. He spent the night in prayer before He completed it.

3d. If John's testimony is good in one thing—the presence of Christ—it must be in the other, Christ having a church. He said: "He that hath the bride is the bridegroom, but the friend of the bridegroom which standeth and heareth him, rejoices greatly because of the bridegroom's voice. This my joy therefore is fulfilled." John 3:29. John's *joy* was that Christ had a bride—church.

4th. Christ said: Matt. 5:14 "Ye are the light of the world"—"a lighted candle," and put into a candlestick—church—into which the twelve were grouped. Rev. 1:20.

5th. Every organization must be completed with a set of officers to carry out the design of organization.

6th. Their official title was given them that day—Apostles—which means sent, and they have been known by that title till now.

7th. They were endowed with four powers to carry out the purposes of Christ: *first*, to be with Him; *second*, to go forth and preach; *third*, to heal sickness; and *fourth*, to cast out devils.

8th. Execution of these four powers took up all their time to the end of life.

9th. Their power to perform miracles could be transmitted to any on whom they laid hands, but was never re-transmitted; hence, their title and power ended in them.

10th. Without a treasury and treasurer they would be an incomplete body. They had such. John 12:6; 13:29.

11th. They were the first organized body with a constitution—compare your state constitution with the laws on the statute book. Then compare all in the New Testament with the Sermon on the Mount and note the similarity.

12th. There was never any enlargement of the power and dignity conferred upon them that day, and their FIRST COMMISSION restrained them to Judean limits during Christ's lifetime. A number of friends have raised a point against that setting up of the church, suggesting that the disciples were not filled with the Holy Ghost—that they had no power to preach, receive members nor organize a church, until they were "endued with power from on High at Pentecost." I have failed to find in God's Word where men in that or any other day were authorized to found or build a church. Christ had appointed unto His Apostles a "kingdom in which they should eat and drink," and said, "Occupy till I come," thus shutting

off the need or room for any other church. Therefore any attempt at founding a church by any man or set of men is a contribution to Christ's failure as a church builder, in which to meet the world's need of a church.

A Bloodless Church.

"Jesus had not died, and the church was a bloodless church, if it was set up as you represent in that claim," said a *disciple*, or DISCIPLE.

It was "occupation" and not church-building that bound them in waiting at Jerusalem, to receive an "endowment to *witness*," but not to build churches! As to the church being a "Bloodless" church when it was organized on the "top of the mountain," why yes, the prophets did not require Blood in church-building but they did require Blood in Salvation. Blood before baptism. They required "Blood for remission of sin," through which to bring up to baptism into the church and to the Lord's Supper. Baptism was visibly established before the church was visibly established. The church had a visible presence before the Lord's Supper was established, and the Cross was established before the Blood was spilled from the veins of Christ. But, sir; the Church had to be as; "The Church of God," established before all this establishing took place, in order to put Baptism and the Supper *in the Church as Church Ordinances*, and also, in which to put Christ as "Head of the Church." I am confident that God, the Father, established the Church in Heaven and put both John and Jesus in it before they left Heaven. John was from Heaven; Jesus was from

Heaven; Baptism was from Heaven; then why not the church from Heaven, and made complete with two members and two ordinances before the church was sent as a missionary to earth? John and Jesus were in it as in nebulae membership there, to be physically revealed to the world, John was a re-incarnation of the body of Elijah who was taken to Heaven in his body, and Jesus was ever, "As a Lamb slain from the foundation of the world," hence; it was possible for God to complete the church with them in Heaven before their birth into this world.

"The Tabernacle was a shadow of good things to come," and foreshadowed the Church. The history of that wonderful tent says that the Priests were washed, sanctified, robed and mitred. And that the Levites who were to serve about the Tabernacle were made ready. And that all the

Blood Stained Church

parts of the Tabernacle were made and the whole of every part was complete, and that "*The Tabernacle was set up*" before any offering by blood was made. If it shadowed the Church in its every detail complete, then nothing was needed but the blood of Jesus to be shed upon a Church which had already been set up. So you see, sir; that it must be bloodless in the erection according to the shadow. And note this: The priest only with the Tabernacle and its appurtenances were stained or sprinkled with blood, and not the whole congregation of Israel. Only the "Door and door posts" of their houses were stained or sprinkled with

blood, and not the people. Houses represented churches in Moses' day. Jesus saved His church by His blood. See Zech. 9:11; Hebrews 9:22-28 and 13:20. Ex. 12; Leviticus 8.

If the Church was a vessel to hold Baptism and the Lord's Supper, and if they were established before there was a Church, was it not a foolish, wicked thing of men to take them into the Church? What chapter in all God's Book said we must have a Church, stained with blood, before Jesus could die?

If the Church was a vessel to hold Baptism and the Supper, is it not also a vessel to hold the blood of Jesus? If not, why not? If blood was not necessary to establish Baptism and the Supper, which are a part of a complete Church, why was it necessary to have a blood-stained Church? If we must have a blood-stained Church, *then that Church must be up and completed with both its ordinances before it can be Blood-stained or Blood bought!*

Certainly a man can make a man-made Church, but not a God-made Church. Christ left it to His Apostles to unfold the Church which He had set up after the manner of the sun in unfolding a rosebud; but no rose can bloom without a bud to spring from. And the Apostles could not have unfolded a Church if it had not been enfolded in them, ready to be unfolded.

We want to introduce the testimony of two witnesses, showing that they had an internal preparation for their work before Pentecost. "Then opened He their understanding that they might understand the Scriptures, and said unto them: Thus it is written, and thus it behooved Christ to suffer and to rise from

the dead on the third day. And that repentance and remission of sins should be preached among all nations, beginning at Jerusalem; and ye are witnesses of these things." Luke 24:45-48.

"AND YE ARE WITNESSES?" Exactly! On the witness stand bearing testimony unto the truth forty days ahead of the coming of Pentecost! Yes! *Hear the truth!*

Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in their midst and saith unto them: "Peace be unto you." And when he had so said he showed them His hands and His side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again: "Peace be unto you; as My Father hath sent Me, *even so I send you!*" and when he had said this, he breathed on *them* and saith unto them: "Receive ye the Holy Ghost." John 20:19-24.

Just listen to that! "Peace be unto you!" from their blessed Lord. There will be no wrong in your Church work of appointing a successor to Judas, nor for receiving 120 members, nor for holding a ten-days' prayer-meeting. Ah, listen again; "As My Father hath sent Me, *even so send I you!*" Go! hold a prayer service; enlarge your membership; elect a new apostle. And now "Receive ye the Holy Ghost," who will teach you how to do all this. Ye are now filled with power within for all this work. Do it! was said 50 days before Pentecost. Some authorities dis-

count Mark's commission as not found in the earliest manuscripts. But we have it in the present day versions, and can not cast it out.

Now turn to Mark's account of the giving of the commission and read it. Can you separate the three statements as two or three different occasions? Keep this in mind: John's Gospel states clearly the things left out in the other Gospels. John shows that Christ endued them with a commission to "Go," in His name, and, forty days later, He re-commissioned them in the name of the Father, Son and Holy Ghost, ten days before Pentecost; and in all these ten days they were at work, praying, preaching, holding business meetings and growing in number, having increased the eleven to 120. If any commission beyond that, or power to organize Churches, was given at Pentecost or any other day, I have been unable to find it. For fifty days they were filled with the Holy Ghost, endued with power to understand the Scriptures, to go and declare, to witness, and to remit or retain sins! Was that not sufficient? Was more than that ever bestowed upon them? When? Where? Let us examine the record to see what we can find in it about the Church at Pentecost. "Now when the day of Pentecost was fully come, they were all with one accord in one place; and suddenly there came a sound from Heaven as of a rushing, mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire and it sat upon each of them. And they were filled with the Holy

Ghost and began to speak with other tongues as the Spirit gave them utterance." Acts 2:1-4.* Now

* Verse four restates the fact of their "Being filled with the Holy Spirit" (R. V.) and as "there appeared unto them tongues parting asunder and sat upon each of them," that this "appearing and sat" on them was only an outward clothing to set the inward filling at work.

note this: The Holy Ghost was poured out in Heaven, and not on the people, for He came rushing in on them in a large stream through the spacious double-folding doors of the temple. He continued to *rush as a MIGHTY WIND* until *He filled all the HOUSE where they were sitting!* This flow, as described, if it were water, would fill a small river. Wonderful yes, a most wonderful immersion, thirty cubits deep.

Homer nodded, Mr. Mann, when you wrote that statement. It was "*sound* that filled all the house where they sat." Yes, the second verse of Acts 2, seems to say that true enough, but the point seems to be poorly taken when the whole statement is read. It is an unfair, dangerous practice to detach a single statement from its connection and make it mean something else! The entire statement carries the idea that the descent of the Spirit made the "*sound*," and that Spirit and sound both filled the house. Peter said the occasion was a fulfillment of Joel's prophecy and God did that day "Pour out His Spirit," whatever that figure of speech may mean.

Pouring is accomplished by tilting a vessel, as a pitcher of water; to *pour out* something, as water, and let it rush, make a noise, by a rapid descent. But is God's Spirit a liquid? Then Christ made a mistake when He used masculine gender in speaking of the

Spirit—"When He, the Spirit of Truth, is come," etc.—and on that day when the Spirit made Himself visible He was a solid. He was also a solid at Christ's baptism, and the saying, "Baptize you with the Holy Ghost," is a figurative expression. And after the appearing of "the Tongues," twelve men began to speak in eighteen languages and dialects without any confusion, saying the same thing like the singing in chorus, six speaking in two tongues, without doubt.

No setting up is found, but preaching publicly was only the setting in motion of the machinery already properly adjusted and tested, ready at a signal to begin work. And what results? Three thousand were added to—What? Nothing? If there was no Church, to what could they be added? I have studied the narrative carefully, re-examined it while writing, and confess my dullness in not discovering if anything was done that day or any other day after Jesus' crucifixion that can be so tortured as to find anything but a growing Church at work.

"Let me interpose this thought: 'The Word of the Lord was to go forth from Jerusalem.' 'Repentance and remission of sins' were to be preached in Jesus' name. This was never done until Pentecost and Peter preached and added 3,000 souls to the Church that day and set up the Kingdom in fulfilling Joel's prophecy."

Sure enough? Did Peter add them from within or without? Your statement admits the presence of a Church and kills your objection. There is a most remarkable certainty of the existence of the Church in Jesus' life time, if His words mean anything. His

words were these: "Verily I say unto you, ye which have followed me in the regeneration," etc. (Matt. 19:28), shows that a part of the time was past in which that regeneration went on. The word is thus defined: re-geniare—to beget, to reproduce, to make a radical change for the better in character.

What was it that was undergoing a "Radical change for the better" by life-work of Jesus and His disciples? Was it themselves, or was it others not yet joined with them in their "Work of regeneration? Was it not a Church at work then the same as now, to "make a radical change for the betterment in character of "men?"

Was it a local or universal Church at work? Had it a local or universal language? Notes on the Douay Bible, a book endorsed by the Pope, Cardinals and Bishops as safe for faithful Catholics, says both were universal, and has this to say further: "We are not ashamed of our mother-tongue. The Church is our mother and she has a universal tongue to teach her children." That is true. Our native mother-tongue is the tongue of our Mother-church, as shown by the Holy Ghost that day, that all people should hear the Gospel "In the tongue wherein we were born," This example at Pentecost in preaching to men in their native tongue, not in one tongue, as do the Catholic clergy, is significant.

I have been recalled several times to I. Cor. 3:11, in which Paul, in quoting Isaiah, says: "For other foundation can no man lay than that is laid, which is Jesus Christ."

The contention about Paul's statement here is, that Jesus Himself was the foundation stone upon which

the Church was built. Paul said: As to this, we have the following thoughts: Jesus is the foundation of prophecy in connection with the Church. He is the foundation of the Gospel, the foundation of the Christian faith. He is the foundation of the Church as its *chief* CORNER stone. And surely Christ was the first piece of humanity in the Church, or He could not have taken the Apostles in it with himself. He was God-in-Man; God manifest in the flesh; but as to men, He was purely human, and the first man or member in the Church. John and Paul both say it was the twelve, who were the first members as foundation timbers in the church, as to its human side in the world. Jesus as "A Son over His own house," was sent of God to 'Build it,' and had no choice in anything, but to build as the Father had appointed unto him. Every word spoken by him was commanded of His Father. Not a deed done in His life that was not required by prophecy. He came not to create not to originate. He was not to make revelations, nor change them. He came simply to fill an assignment to duty, and one of them was to establish "*The Church of God*" and sanctify it with His blood. God's Church must be composed, not of angels, but *of* men, *for* men. And finally Christ was in the Church as the foundation for the union of God and man. He is the Bridegroom of His Young Growing Church, whose foundation is in her Husband. We can but poorly understand to-day why the Church is Christ's and Christ's is God's. Why it is "Christ's Bride" and "*The Church of God?*" The only possible explanation that seems plausible is the words of Jesus viz: "Whatsoever the Son seeth the Father do, that

also the Son doeth." God made a Church, Christ made a Church, and one Church results. It is like the arithmetic of heaven which no one understands, as; 1 plus 1 equals 1.

But when we look upon the Church "Adorned as a bride going forth to meet her Lord," we will know. Isaiah 61:10.

The Savior said of Himself: "The stone which ye builders have rejected has become THE HEAD OF THE CORNER." Paul also makes this argument: "As a man is head of the wife, so Christ is head of (over?) the Church." Tell me one thing: Can a block of stone be head (top) of a corner and foundation under a building at the same time? If the Apostles were not the foundation members as men, what were they? Who was in the foundation before them? Paul gives some valuable testimony in these words: "But now hath God set some in the body as it hath pleased Him." I. Cor. 12:18. God did the setting. If we can find who were set it might make an end of our searching. Take verse 28, same chapter: "And God hath set some in the church, first apostles," etc. This "setting" explains why Jesus went walking by the seaside early that morning. It was to find and to "call out" those whom "God had set in the Church." God prepared the material and Jesus used it. If Jesus was to do only "The will of Him that sent me," it is possible that God told Jesus when in prayer the night preceding where to find four men whom he had set in the Church, and how to know them when he found them. when and where to find the next two, John 1:43,45 and how to know and "call out" the final six, to make in all twelve members in the First Church.

Attention has been called to Eph. 2:19-21, where Paul tells us the Church was built upon the "apostles and prophets," meaning Isaiah, Jeremiah, Daniel, etc. He was a candid believer that the Jewish nation as a theocracy was perpetuated in the Church with only slight modifications. Some people are glad to catch at such points, and do so at times with violence to the Scriptures to sustain theories of a Church. Another witness said: "And the wall of the city had twelve foundations and in them the names of the twelve Apostles of the Lamb."—Rev. 21:14. John was looking onward to the end of time and saw the completed Church from foundation to crown, but makes mention only of the Apostles in the foundation. Eph. 2:19-21 tells of a growing Church. John saw it at full growth.

"Why, then, should Paul connect the '*Prophets*' with the Apostles in the Church if they were no part of it?"

Just this, to connect them in showing what would be, centuries after their death, by making known beforehand the need of a Church that the "God of Heaven would set up," in which, as a medium of communication, He would make known His terms of salvation to sinful man.

Nothing is complete in a state of growth. The last nail must be driven to finish the house. "They without us should not be made perfect."—Heb. 11:40. If what Paul said was true thirty years after Christ, it must be true all the years till Christ comes again to receive his mature bride. Expressions about the Church sometimes elicit pity for the speaker's lack of learning. Any one coming to them in the name of religion is

called on for prayer or sermon, and sometimes to take charge of a meeting. Discords and divisions ensue to pay for it sometimes. Paul gave a safe rule that will work well *ALL the time*. It is this: "preferring one another in love." See Num. 18:1-7; Deut. 5:30-33; Deut. 11:26-28; Deut. 13-3-5; John 17:18-23.

Questions like these have been run on me: (1) "Do you believe that the Baptist Church is the only Church Christ set up?" (2) "Do you think there is no other *Scriptural Church* to-day but the Baptist?" (3) "Can not people get to Heaven just as well out of one Church as out of another, or as from the Baptist?"

The Church a Home to Live in.

Reply: (1) Most fervently do I believe it. Why should it stagger anyone to believe Christ when He said, "The gates of hell shall not prevail against MY CHURCH!" That Church has a continuance in the Baptists or the Catholics, which? If I did not believe it was the Baptist I would take no rest until I learned which Church descended from Christ; and then, *as a matter of loyalty to Christ, I would be a member of it!* Christ built His Church for ME TO LIVE IN. (2) I don't like the question in that form, but reply that a Church may be a Christian Church without being a Scriptural Church. A Scriptural Church's foundation is found in the New Testament, but a mere Christian Church may have sprung up under a man as its founder in 1810, or 1827, or 1527. (3) The question is oft repeated. It is misleading and may be the foundation of ill in all eternity if it stops investigation.

And as to "*The Baptist Church*;" there is no such Church existing in my knowledge, unless it be limited to a single congregation. In cities where several Baptist Churches are in existence, AS A MERE MATTER OF DISTINCTION, we may say "The First Baptist Church of Atlanta," or if in a village where there is more than one denomination, we say: "The Baptist Church." as a distinction of that congregation from one of another denomination. But in any State or in the United States to speak correctly, we would have to say: "Baptist Churches in Georgia," or "Baptist Churches in the United States." There is no centralized unity that would *make us say*—"The Baptist Church of Georgia," "The Baptist Church of the United States," (3) The real question in the New Testament is of *finding Christ!* and not of "Getting to Heaven." Find Christ and Heaven will come to you.

"Why! what is the good of a Church then, if we dont get to Heaven in it or by it?"

Only this: Christ is the Saviour who meets us in the Church, unites us to God as children, and will represent us in Heaven.

Press church membership upon another man and he will exclaim in triumphant tone: "It is not the Church that takes one to Heaven!" I am so glad that Jesus was not a sectarian but is the chief corner stone of the Church, and will let one go to Heaven from any one of the great churches built by Luther, Melancthon, Calvin or John Wesley, who were great and good men. A man could get to Heaven without membership in any church.

Well, sir, you are *safely right* in that, that Christ was not a sectarian, and did not build a "Sectarian Church," He "built The Church of God," and the "Church of God" is not a sectarian church! Yes, you are right in that. Jesus said—"I will build my Church." Luther, Calvin, and Wesley all said the same thing, and when they built, Lutheran, Presbyterian, and Methodist Churches, resulted from their building. But when Jesus built, "*The Church of God*" resulted. A broad difference! See? Outside of all these churches billions have gone to Heaven and countless host of others would still go there if all churches were extinguished.

Can you not build a Church just as good, and with as much authority as those men used in building?

"Yes, sir! I could!"

Would your authority to build be as good and great as the authority used by all those good and great men?

"Yes, sir! Indeed it would!"

One more question. Can I not as safely build a Church as you can?"

"Most certainly you can!"

Very good: I could build a Church and name it all right enough, as those men did, but tell me, by what *right*, by what AUTHORITY, and HOW would I go about building a ["Church of God?"]

Take the history of any Protestant Church. It will find its way back into the Catholic Church in a few centuries, if men have given us truthful history. The Catholics claim to have existed from Apostolic days. Then, if they sprang out of the Catholic, the Catholic and not the Protestant is the true Church. Take the

Baptists and they revert back to the Reformation period, when the great struggle for emancipation from Catholic rule was rife and Protestantism began, but they don't stop with the Protestants at the Reformation. They course on back under different names, as —Anabaptists, Mennonites, Waldenses, etc., but as heretics to Rome all the time. Stake and torch, butchery and the Spanish Inquisition played a monstrous part in the hands of Romanism trying to exterminate them before she found her hands full of the Reformation. *Catholics and Reformed Dutch historians trace

* At a recent Convention in Oakland, Cal., Rev. Dr. Shaw, an Episcopal clergyman, made the following deliverance: "The tendency to put off the age of baptism is due to a large and influential sect in our midst who oppose infant baptism. In my mind they stand in the same place as they who when the young children were being brought to Jesus, forbade those who brought them. For myself, there is no sect whose teachings I dislike and despise as I do the Baptists. I should like to see special services arranged to fight against them. They try to make infant baptism ridiculous. I wish that we might all meet and prepare to form a solid front to attack this enemy of our faith." This is certainly very sad. What are we Baptists going to do about it? It looks like we will either have to fight or surrender. Well, for our part, we are ready to fight. Come on, Dr. Shaw. Show us one passage of Scripture teaching infant baptism. We challenge you to do so.—*Baptist and Reflector*.

the Baptists back to the Apostles, however much the Catholics may dislike to do it.

Reformers *reformed* from the Catholic Church and are therefore *reformed* Catholics. Methodists *reformed* from the Episcopal Church, and are therefore *reformed* Episcopalians. Joe Smith formed the Mormon Church in 1830, trying to so shape it that there was no descent from any church. The several state-

ments which are made about Joe Smith's church-building warrants about this conclusion: Having, through uncertain means come into possession of "The Book of Mormon," a literary work of Rev. Mr. Spalding, a Presbyterian minister, he plagiarized that work and formed the Mormon Church, which is neither Christian nor Scriptural, but polygamous! Yet, strange to say, they have also taken the Bible with the "Book of Mormon," and their claims sound the highest of all the churches of this day. They call themselves "The Latter Day Saints' Church of God!" Smith was charged as guilty of every crime in the catalogue of sins! If his Church has his character stamped in it, what a monster of sin it must be!

Dr. Mosheim, a Lutheran divine, is often mentioned as among the most accurate and reliable authors of Church history. It affords us pleasure to give his notice of the Baptists in his great work. It says: "In 1819 the King of Holland appointed Dr. Ypeij, professor of theology in the University of Groningen, and the Rev. I. J. Dermout, chaplain to the King, both learned men and members of the Dutch Reformed Church, to prepare a history of their Church. In the authentic volume which they prepared and published at Breda, 1823, they devote one chapter to the Baptists, in which they make the following statement: 'We have now seen that the Baptists, who were formerly called Anabaptists, and in later times Mennonites, were the original Waldenses, and who, long in the history of the Church, received the honor of that origin. On this account the Baptists may be considered the only Christian community which has stood since the Apos-

tles, and as a Christian society has preserved pure the doctrines of the Gospel throughout all ages.’”

Dr. Isaac Newton.

Hear more testimony of the same kind from another great man, Sir Isaac Newton. He said: “The Baptists are the only body of Christians that has not symbolized with the Church of Rome. The true origin of that sect, which acquired the denomination, Anabaptists, by their administering anew the right of baptism to those who came over to their communion, and derived that of Mennonites from the famous man to whom they owe the greatest part of their present felicity *is hid* in the *depths* of antiquity, and is, of consequence extremely difficult to be ascertained.”—*Church History*, P. 490.

New Name.

Having traced only Baptists and Catholics back to the Apostles, it is necessary to return to the Prophets for the *name*, *perpetuity* and some of the *characteristics* of the church in prophetic shadow, and follow it on to Christ again as the center point of history and prophecy. It will then be necessary to see which one conforms to that model given by Christ, and then look for a cause of division between the true and the false parties in the division.

Isaiah wrote of the Church: “And ye shall leave your name for a curse unto my chosen; for the Lord God shall slay thee, and call his servants by *another*

name."—65:15. "Even unto them will I give in mine house, and within my walls a place and a *name* better than that of sons and daughters; I will give them an *everlasting name* that shall not be cut off."—56:5 Read verses 1-8. "The Gentiles shall see Thy righteousness and all kings Thy glory; and Thou shalt be called by a *New Name* which the mouth of the Lord shall name."—62:2. This "new name," "another name," "an everlasting name," must be sought out in the New Testament. Jesus said of John: "Among them born of women, there hath not arisen a greater than John the Baptist." Baptist is a *new name* never applied to any other until Jesus applied the name unto John and always called him by it. It was a "new name" for John, and it has lasted until now. Who can say it does not fulfill the prophecy calling for a "NEW NAME?" As to the perpetuity of the Church, several prophets speak: "I know that whatsoever God doeth it shall be forever; nothing can be put to it, nor anything taken from it, and God doeth it that men shall fear before Him."—Eccl. 3:14. (See Ezek. 37:26-28.) "And in the days of these kings shall the God of Heaven set up a kingdom which *shall never be destroyed*; and the kingdom *shall not be left to other people*, but it shall break in pieces and consume all those kingdoms, *and it shall stand forever*."—Dan. 2:44, see verse 35; also 4:3 and 34. "And there was given him dominion and glory and a kingdom that all people, nations and languages shall serve him. His *dominion is an everlasting dominion which shall not pass away*, and His kingdom that which shall *not be destroyed*."—Dan. 7:14. But the saints of the Most

High shall take the kingdom and *possess the kingdom forever, even forever and ever.*—Verse 18. The time of setting up and the perpetuity is a clear, definite promise. The new name it shall wear is not to be doubted. The corroboration in New Testament is also strong: “The gates of hell shall not prevail against it.” “He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto Him the throne of His father, David, and He *shall reign over the house of David forever.*”—Luke 1:32-33. “Wherefore we receiving a kingdom which *can not be moved*, let us have grace,” etc.—Heb. 12:28. The kingdoms of this world are become the kingdoms of our Lord and of His Christ; and He shall reign forever and ever.—Rev. 11:15.

Here are five promises about a Church—the Prophet’s, the Angel’s, Christ’s, Paul’s and the Revelations—and all promise that

“A Perpetual Church”

shall be established. If these promises of church perpetuity are true, that church exists to-day. If they are not true and the God of Heaven has failed to keep his promise, then it is silly in men to discuss the differences in churches. And John the Baptist was a fore-runner of a man who was and is a failure, and his service as a great headlight of a new era to that people has gone out in darkness!

Once a Mormon elder, who, hearing that statement, said: “That statement is true, but I am sorry that truth and duty compel me to inform you that the

church became too much enfeebled to live on earth, from the efforts to exterminate her during the 'Dark Ages,' and God took her up to Heaven to preserve her alive, that she might be an 'Everlasting Church.' In these 'Latter days' God sent the church back to earth, and revealed it to the people under the hands of His prophet Joseph, (Smith), the Latter Day prophet."

REASONS FOR CHURCH NAMES.

Mormons.

This last kingdom (Christ's) was never to change Masters like all the kingdoms which have gone before it. It was never to be left to other people. It was to break in pieces all these kingdoms and stand forever. Many suppose that this last kingdom alluded to was the Kingdom of God, which was organized in the days of Christ and His Apostles. But a greater *blunder* could not exist. * * * Power was given to the authorities of the earth to kill the Apostles and inspired men. * * * In this way the kingdom of God became *disorganized* and *lost* from among men. You may see, then, sir, that the Church should not be called Mormon, Methodist, Christian nor Baptist, but CHURCH OF THE LATTER DAY SAINTS.—*Voice of Warning*, pages 16 and 17.

Disciples.

"I am quite sure of your sincerity, my brother." said another listener, "and of the innocence of the statement also." Without question the Church died,

and for a period the world was without a living Church, *derived* from the Church Christ established. But it was revived by the eloquent Gospel preaching of the great and good Alexander Campbell. He began life in religion as a Presbyterian, but went to the Baptist Church, where he remained long enough to Reform the "Church of God." And since then the true Gospel has been preached, and the true "Church of God" exists only in the 'Christian Church.' "

Lutheran Church.

Gentlemen: It is quite pleasant to say that the world renowned Martin Luther made the only reformation necessary, and about 50,000,000 people give allegiance to God under his name as the proper name of all reformers, he being the first and boldest of the reformers, and you entrench on Mr. Luther's leadership and confuse the world by having anything but Lutherans.

Catholic Church.

"It is all a mistake, beloved, to say that Luther reformed either himself or THE CHURCH. With a few changes he retained all that he got in the Roman Catholic Church. There are 150,000,000 Catholics. It is a crime against God to try to reform His church. The *Mother Church* is the one Universal Church of God that suffers no reformation except such as her visible head as Christ's vice-regent wills to make. She is the same in all ages and in all countries. 'The Mother Church of all Churches is the Roman Catholic Church,' said an aged Catholic priest.

Episcopal Church.

"Ah! Beloved of God, don't speak with such dogmatic accents. 'The true name of the Church is 'Christ's Church, which belongs to all Episcopalians,'" said a scholarly young priest."

This conversation was had in the midst of a group of men who were seated on rustic seats in the park in Mobile, Ala. All were enlightened and a little surprised at the reply of a stranger, well-dressed in clerical garments. He said: "I wish it were possible for you all to be right as to the Scriptural name. But that is impossible," he continued in subdued tones, "for there is but one name possible of use, if we let the New Testament say what is that name. It does that. In no uncertain words it is called '*The Church of God*' nine times. I am a humble member of the only body of Christians who use that name."

Winebrennarians.

"It is a rare occurrence for the assembly in these shades to meet you. Please be seated, sir, and tell of your Church. Tell of its origin, its faith and practice for our instruction. We make the request because the name is little used among Christians and so few know of the existence of your Church," was our request to that quiet spoken man.

"It is a pleasure all mine, to comply, I assure you. John Winebrenner, a minister of the Dutch Baptists of Pennsylvania, in 1820, began to agitate the use of the name. He effected a separate body in 1830 who took

the name '*Church of God*.' We immerse, wash feet in Church, are Armenians in faith, and believe in missions. We have a present membership of about 35,000."

"Good, my brother; we are willing for you to present your claims to us briefly as to your name. Give us the Scriptures that you refer to as authority to use it as your name, a notice to the world by what name to call you, or why to say 'CHURCH OF GOD' in speaking of you."

"Certainly, sir; consult: Acts 20:28; I. Cor. 1:2; I. Cor. 11:22; I. Cor. 13:19; Gal. 1:13; I. Thess. 2:14; I. Tim. 3:5; I. Tim. 3:15; II. Cor. 1:1. In each of these nine passages, from an inspired pen, we have the one and only New Testament name for Christian Churches.

"The term 'Saints' is used six times and I am not sure but that it is synonymous with Church. 'Beloved of God' is used one time, and 'Flock of God' is used two times as the equivalent of 'Church of God.'"

"Ah! I felt sure you could not make your definition without saying '*Christian Churches*!' Our Baptist neighbors love to parade themselves as *Baptists*, as if it was THE NAME. The wife should be proud of her husband's name, and want people to call her by it. Moses said: 'They shall be called by the name of the Lord.'—Deut. 28:10; II. Chron. 7:14; Eph. 3:14-15."

"I certainly think you have missed your bearings. The same reasonings would make us call the Jews 'Jehovans' and make us change the expression from 'Church of God' to 'Mrs. Christ!' Will you excuse us?" said the quiet man.

"Oh, no! not that. Call it '*Christian Church*,' for the disciples were called Christians first at Antioch.—Acts II:26."

"You, sir, may have overlooked that it is most propable that the enemies of the Church began to call them '*Christians*' to break up their religious influence by an evil name. It is not warranted to you to say that Christ or the Holy Spirit authorized its use. The terms—'Christ's Church,' 'Church of Christ.' Catholic, Episcopal, Methodist, Baptist Church or 'Christian Church' is not once named or authorized in any chapter of the New Testament!" said the stranger.

"In Eph. 3:14 and 15, Paul makes this statement: "For this cause I bow my knees unto the Father of the Lord Jesus Christ, of whom the whole family in Heaven and earth is named." This *sounds like it must* be for Christ that the family is named."

"Yes, it *sounds* that way, but *sense*, not sound, must govern. Let *truth* guide us! Paul bowed to whom? To Christ or to the Father of Christ? The One to whom he bowed is the One for whom the family is named. This is a dative case, and it shows for which or to what a thing was directed. Paul bowed to God—so it was 'God that the family must be named!' Mr. Smith's eldest son is named John. Should all the younger children be named John for the oldest brother, or Smith for their father? There was a

Great First Cause

for the existence of the Smith family, and all the young Smith's this side of the old gentlemen, have

their father's name on them whether they want it or not. All of God's children must have God's name on them. This is accomplished by having a membership in the "Church of God." rejoined the stranger.

"John the Baptist was the GREAT FIRST CAUSE of Baptists, and all who have had a baptism in regular lineal descent from John the Baptist are his lineal, legal, baptized descendants, just in the same sense that one who has faith is a child of faithful Abraham."

"The world, with its scholarship, is against the use Baptists make of John the Baptist's name, and the great lengths to which some preachers go in making John a *Baptist*, and practically the Head Light and origin of the Baptist Church! We all could wish that they were more modest in their claims of a descent from John!"

You admit that the Roman Catholic Church extends back to the Apostles. They say it was the Baptists whom they called heretics and tried to exterminate, if you take their word about their own existence, why not take their word about Baptist existence?

"The Baptist" was neither his Christian name nor family name. It was a name of distinction to point out one among several and to denote his calling. If, in a town of fifty men, each one signed his name T. J. Timms, there must of necessity be some way to distinguish one from the other in sending a letter. One would be Dr. Timms; another, Professor, etc., which are names derived from chosen occupations. John's name was given him by the Saviour to denote his place in religion and to fill a place in prophecy—Isaiah's "NEW NAME." It was to be for God's people "An

everlasting name," "Not cut off" name. It was, therefore, rightly applied. It seems evident that John and his disciples were "Laborers together with Christ," from one declaration made to his disciples, viz.: "Of His (Christ's) fulness have we all received, and grace for grace."

The Apostles never received more than "The Fullness of Christ," unless the record is short as to their fulness.

Was John not sent to baptize? Did he not faithfully do the duty assigned to him? Then was he not a Baptist when he baptized? If not, why not? If he was not a Baptist, did not Christ make a mistake and call him by a wrong name? Was it wrong to call him by his right name? Would it have been proper to call him John the Catholic, John the Methodist, or John the Mormon? If then, John was a Baptist, as Christ called him, all his disciples were Baptists by virtue of their baptism at John's hands. The twelve Apostles were baptized by John; did it make Baptists of them? If John's baptism made Baptists and disciples of men, did it not have the same effect on Jesus? If so, then Christ and His Apostles were members of the first Baptist Church, and must have remained such, as there is no record or evidence of any other water baptism than John's baptism. From the parity of this reasoning Christ's Church was a Baptist Church, Christ Himself being the judge.

Very good, gentlemen, we are students searching for truth, the most willing learners you can find, willing to believe any truth you may bring, only we exact the page of history and the verse of Scripture as

proof of a statement, I rejoined. "We want truth, but your statement sounds like fables. It is passing strange how God could take His Church up to Heaven, and return her to earth by the hand of Joe Smith, who had not been to Heaven. What are the evidences? Bring the proof—undoubtable proof—or excuse me if I do not accept it.

And now, as to Mr. Campbell's miracle. Restoring life to a dead Church by preaching the Gospel is the wonder of the ages! His ecclesiastical life is given in in history as having begun in the Presbyterian faith. Was he a live Christian then? I suppose not, if your statement is true. We next find Mr. Campbell a preacher in "a dead Baptist Church." Did his preaching give life to himself and to that Baptist Church? Did his preaching enable him to go out in his own live body from that "dead Baptist Church?" If so, did it give life to all Baptist Churches? Were all the Baptist Churches dead at that date? Mystery of mysteries! A dead man moving from one dead Church to another, and preaching life into himself and the Church! Are you serious in your assertions? My information is that Mr Campbell was never a regular member of an orderly Baptist church. He was baptized by Mr. Luce without consent or authority of any Church, He was accepted by a church—nominally Baptist—on Mr. Luce's irregularity. The foundation of Campbellism began in irregularities and drove it to practice and preach all the irregular things that could be picked up, and, to make a strong opposition to every orderly practice.

Found Among Baptists.

Quite serious indeed are these indictments you bring against Christ's promise, viz.: "Heaven and earth shall pass away, but my words shall never fail;" "I will build my Church and the gates of hell shall not prevail against it;" "I appoint unto you a kingdom, occupy till I come." Anyone who doubts the fulfillment of these promises and the power of that command, can believe in anything that discounts Christ or His promise! It prepares Mormons to believe that God sent His Church to earth by Joe Smith, or that Mr. Campbell could revive the dead by preaching to them. Let me suggest that if we doubt Jesus in one particular, let us doubt Him in all, and discard the whole Bible as a false witness; or, if we believe Him in one thing, let us accept the whole Bible and believe that the Church has had a continuous, unbroken existence from the moment it was organized unto this hour. Why should it be an incredible thing to believe that Jesus was able to keep His promise?

"The name, Baptist, is significant. A name hallowed by precious associations around which cluster a vast accumulation of history, and gives birth to a multitude of ideas. * * * The Baptist system stands up and out before the world for six grand and glorious truths, viz.:

1. A voluntary membership, and
2. Not a hereditary membership.
3. A regenerated membership, and
4. Not a sponsorial membership.
5. A trained membership in systematic theology.

6. A membership with a creed in harmony with the Catholic faith of Christendom—with the purpose to win the world to Jesus Christ.”—*Homiletic Rev.*, June, 1903.

Christ could do no wrong. He was Christian in all He did. In taking John's baptism He Christianized it; hence John's baptism was Christian baptism, as everything which Christ did was Christian. The Holy Ghost sealed John's baptism by anointing Christ as He arose from the water—(Acts 4:27). Immediately after the anointing, the Father owned Jesus as “My Son, in whom I am well pleased,” which words crowned John with honor and glorified the Son. The Son, Holy Spirit, and the Father united with John in establishing baptism as an ordinance from Heaven—(Matt. 21:25). A preparation was thus made out of which a church would issue. The prophet said it was to be “everlasting,” and Jesus said: “The gates of hell shall not prevail against it,” and all churches must exist by virtue of being on the same model that Christ made His, if it is a Scriptural Church.

A Derived Existence.

Only one conclusion, then, seems to be admissible, viz.: that if a Church has not a *derived existence* from and after Christ's pattern, it is not a Scriptural Church.

Tenth Chapter John makes some important disclosures as to the Church:

1. Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2. But he that entereth in by the door is the shepherd of the sheep.

3. To him the porter openeth; and the sheep hear his voice: and HE CALLETH HIS OWN SHEEP BY NAME, AND LEADETH THEM OUT.

7. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8. All that ever came before me are thieves and robbers: but the sheep did not hear them.

9. I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

"Sheepfold is used as a substitute word for Church. Every sheepfold must have a 'door' by which to enter the fold. He that entereth by the door is the shepherd of the sheep. Then if a Church is a "sheepfold" Church, all her members are sheep. Jesus said, verse seven: "I am the door of the sheep." In verse 14, He said: "I am the good shepherd, and know my sheep." To doubt that statement and say that Jesus did not set up a Church in his lifetime, is to charge Him with downright falsehood. Jesus also declares another truth that is not well understood. In the third verse He declares: "He calleth HIS OWN SHEEP by name, and leadeth them out." What can that mean unless it is the CHURCH NAME for "*The Church of God?*" There was no family name for John, but Jesus added one when He called Him the Baptist. Baptist Church, is a family name that must stand for God's people—"The Church of God."

"The beauty of prophecy plays again on the scene. Isaiah 60:1 says: 'Arise! Shine! for thy light is come.'

These are words of ecstatic gladness. When were they fulfilled? At the Reformation? It seems so, when we read the fifteenth verse of the same chapter. Here it is: 'Whereas thou hast been forsaken, and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations.' You might persuade me that I am torturing these two verses into duty, if John, the Revelator, had not said, in speaking of the war between the great red dragon (Rome dyed in blood) and the woman—Church—'and the woman fled into the wilderness,' but she did not stay there, neither was she taken up to Heaven; "for she hath a place prepared of God where He would feed her one thousand, two hundred and threescore days." Can you say that her secretion in the 'wilderness' did not end in the Reformation?

"In the creation God endued everything in water, in air, and on land with the power to perpetuate its kind, and commanded it to do so. Faithfully has that law been obeyed. Our Saviour built a Church, and invested it with the same power, in these words: 'I appoint unto you a kingdom as My Father hath appointed unto Me; that ye may eat and drink at My table in the kingdom, and sit on thrones judging the twelve tribes of Israel.' 'Occupy till I come.' "

"What is the Church?"

is a question agitating the world to-day. As a part of the world, we are referred to Matt. 16:18 for an answer. Every creed shades the meaning of that passage to fit "*My Church*" and fail to "go to Christ and

ask Him." What is the Church? One faith says: "Christ built His Church on *Peter*," another one says it was built on Peter's *faith*," others tell us that these are wrong, that "it was built on Peter's—anyone's—*confession of Christ*," and lastly, "that is was *built upon Christ Himself*, the Rock of Eternal ages." Our interpretations should be as near faultless as possible, and we should make them without reference to Church lines. Dr. Kerr has stated the case well so far as he goes. There is one fault found in it, he makes a conclusion without examining the entire passage. We can't improve on his statement so far as he made it. It is given in his own words, viz.:

"What is the Church may be answered with reference to the foundation. Christ said He would build His Church on a certain foundation. We can find out what is the Church if we discover an institution built upon the foundation He designates. It is plain, also that it is the foundation that decides the question. What is the Church? What is the foundation? Christ said: 'Upon this rock I will build My Church.' What rock? The whole sentence is: 'Thou art Peter and upon this rock I will build My Church.' Now if this statement were taken apart from its connection, it would mean that Christ was going to build His Church on Peter. This is the view of the Roman Church. But it is neither fair nor safe to take a sentence in the Bible, or any other book, apart from its connection. The connection in which a statement is made must always determine its meaning. Christ opens the subject of the Church by asking: 'Whom do men say I am?' This answered, He asked,

'But whom do ye say that I am?' Simon Peter, speaking for himself and his fellow Apostles, said 'Thou art the Christ, the Son of the living God.' Christ had now drawn from them the statement He wanted—that He was the Messiah and Son of God. He is prepared to launch His great declaration as to the Church: 'Thou art Peter (rock) and upon this rock I will build My Church, and the gates of hell shall not prevail against it.' What rock? Peter? No; the great fact that Peter had just uttered that 'Jesus is the Messiah and Son of God.' " In other words, the foundation is Christ. I am going to build the Church upon Myself, or, as the hymn phrases it, 'The Church's one foundation is, Jesus Christ, her Lord.' "

If the Doctor had made his investigations begin with the 17th verse, he would have seen the whole truth, *THE Father's revelation*, that Jesus was the Christ, the "Son of the Living God."

It is strange to see how the learned divine reaches his conclusion. He has made a blunder where he said: "It is unfair to take a sentence apart from its connection." The Doctor did that. He did not use all the statement made by Matthew, but left the very heart of it unnoticed. The part he used made his conclusion easy; but the entire statement would have drawn out another, very different conclusion. The whole statement is, "Thou art the Christ, the Son of the living God. Blessed art thou, Simon-Bar-Jona, for flesh and blood hath not revealed it unto thee, *but My Father which is in Heaven* (hath revealed it), and I say unto thee, that thou art Peter (Petros, a pebble, or fragmentary piece of rock), and upon this petra (a

solid unbroken mass or bed of solid rock) I will build *My Church*, and the gates of hell shall not prevail against it."

The whole statement must be retained to develop what the "rock" was that Christ was to build upon. Upon this rock is where men are sure to come to a parting of ways, if the statement is divided. To find the hinge on which the true answer swings, let us say that Christ wanted three things developed. First—His own personality as a builder; second—How His personality was revealed to men, and, third—of what material would He build a Church. The statement how Christ was made known—revealed to men—is clear: "My Father which is in Heaven hath revealed it unto thee." "It?" What "it?" Why, my Father's revelation that "I am the Christ, the Son of the living God," and upon this "rock" My Father's revelation, "I will build *My Church*."* It was not a question of the

* Webster's "New Unabridged" says: "Build; used frequently with up, as to build up one's health. Second, to raise or place on foundations, to increase or strengthen, to increase the power and stability of." The foundation was laid in the Apostles and His purpose was in "Will build" to increase the power and stability of the building up on that foundation.

where nor how with Christ, it was the *material out of which "to build."* That seems clearly the problem. The primary idea in building is the foundation material first; then comes place, size, etc.; and the next idea is the builder to use the prepared material, and, finally, who shall prepare and furnish the material. Here God was to prepare and furnish material which was men, and His builder of "The Church of God" was Christ.

Our definitions and conclusions will always be clear if we keep three things in mind: Christ was not to build a Catholic Church, a Presbyterian Church, nor a Baptist Church, but "The Church of God." 2d. He must build it of prepared material that was *furnished* him to use in the building. 3d. That Christ as a Son was building a house—a bride—which was to be the Lamb's bride—God's Church, or Church of God. God's children, God's family; and hence, as the Lamb's bride, Jesus could call it "MY CHURCH."

* Jesus used the possessive case to show that He had "His Church" in hand at the time He was speaking. Did Jesus make a false use of the possessive "My?" If not, we must confess that He has a second time declared that He had a church, Matt. 9:14-17, and John once made the same declaration, John 3:29. Can we dispute his words?

"Christ as a Son over His own house," must use such material in building as His Father would supply.

God and Jesus were the workmen concerned in that building. God prepared the foundation timbers for the church, and Jesus laid them in place. I. Cor. 12:28. "And God hath set some in the church, first apostles, secondarily, prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.—I. Cor. 12:28.

Jesus could not, as things are seen by human eyes, be both builder and foundation timber at the same time in the same building. We are able to see Him as one, and only one—the builder in this case, using a "prepared people made ready for him." This helps to understand why the disciples bounded out from their nets with such alacrity when Jesus said, "FOLLOW ME." They were "Prepared" by having had Christ "Revealed" to them.

Dr. Kerr has left God entirely out of the question of building, ignoring the prominence of God, given by Christ, in disclosing who were the workmen employed as builders—God and Jesus.

Jesus said: "Every man that hath heard of the Father (that I am the Christ) cometh unto Me."—John 6:45; Matt. 11:27. This explains why it was so easy for Christ to call His Apostles on the slim promise: "Follow Me, and I will make you fishers of men." The four fishermen were the first timbers used, and were laid by Christ in the foundation of His church. The Apostles were the first He called, the first He used, the first He "ordained." "God had placed them in the Church."—I. Cor. 12:28—and what else could the Messiah do with them but lay the foundation? Another analysis: "Thou art Peter—petros, a pebble or fragment of a rock—and upon this rock—petra, a solid unbroken mass, an immovable body of God's revelation to sinners that Jesus is the Christ, the Son of the living God, and a sinner's Saviour, of such I will build *My Church*. From these conclusions we can say that Christ "will build His Church" out of a people 'make ready for the Lord.' Make ready—ready-made for the Lord—by God's revelation.

Who is prepared to say with authority that this work of Jesus has been annulled and the model broken and not in use to-day? If that work of God and His Christ was destroyed, why should men continue to build houses of worship, and put their money in ministerial education and in the support of the ministry and in missions?

I have testimony from two distinguished men, and will let them speak of the Church and Rock.

More than one year previous to the interview between Jesus and his disciples, upon the shore of Galilee, Christ had called the Apostles into His service. If they were not placed in the Church that day, when were they placed in it? "Will build" is ordinarily used to denote a future action; but does it? This use made of "will build" by the Saviour is retroactive and perspective. It looks backward to the first act of Jesus in building, and it looks onward to the closing act of the last "Day of this age." We are still reading of frequent "additions to the Church."

Orkodomeo.

For "*will build*," Matthew's word was Orkodomeo, and its meanings are, "*to build up*," as the dome on a house. It is built up on the house which is its foundation. The *dome* of a house can only be built when there is a house on which to build it. So we can easily see that Christ had a Church and the "*Domeo*" was the continuous future additions to what had already been built as the foundation for daily additions. "And the Lord added daily the saved to the Church."

Again, it means, "*to embolden; to strengthen*."—GREEN'S GREEK LEX.

Twenty times Orkodomeo used in the New Testament is translated "*to edify*," and, it is the *only* word so translated. This word is used in Acts 9:30; I. Cor. 8:1; 10:23; and Eph. 4:12. "Will build" means "to keep up," in Matt. 23:29: "Ye build the tombs of the prophets," or rather, "ye keep up the tombs." There had not been a living prophet for

four hundred years and hence, there was none to die, that they might build him a tomb; but they "KEPT UP" the tombs of those who had lived. They did "keep up" or "renew the tombs." Either term, if applied to Christ's Church—*keep up, or renew*—will clearly show something was existing at the time Christ was speaking which could be kept up or renewed. And notice, Christ said "MY CHURCH," using the possessive case. So it was not a question of a new, future building so much as it was, *to make additions to what was already built; keeping up*; a renewing by adding the living to places emptied by death, and in making room for the swelling daily increase.

A man once drove up to some men at work and asked: "What will you do here if left alone?" "*We will build a house,*" said one. "Yes, I see you have the foundation laid; but whose house?" "My father's, John Johnson," said the foreman or builder. The foreman had finished the foundation and was shaping the frame work, which should rise up on the foundation. Many days were to elapse before the building would appear. Now that carpenter's "will build" as a prophecy or promise is a parallel to the "will build" promise of the Savior. With each the words are retroactive, reaching back to the first stroke in the "will build." "MY CHURCH," said Jesus. My Church? *Yes indeed!* Would that have made a false use of the possessive form? Could Jesus have said "MY CHURCH" unless He had one in hand under His construction? Both Jesus and the carpenter were BUILDERS, who were building with a supplied material.

He would not have used the possessive pronoun

about a thing He did not possess! Sense, truth, nor grammar would have been in the "My Church" if He did not then possess it. If the building of the Church was future, then to speak the truth, He would have been compelled to say: "I will build *a* Church," which would have made all the difference in meaning. Again, "will build" is infinitive and is a part of our Lord's command to the Church. It will be brought to a period when the command reaches its period. The foundation he laid was a working foundation under His eye while in life, and it was at work very quietly during the ten days' interval between the Ascension and Pentecost.

"What did they do?" Why, they continued in prayer; they held a business meeting; they elected and ordained a successor to Judas, and increased their membership to 120 members! That was a good foundation on which to add the three thousand! "I will make you fishers of men; I will build My Church." The second "I will" was a promise of continuing the first "I will," made a year before on the shore of Galilee. After we read his final farewell, "And lo, I am with you all the days, even to the end of the world," we can see it this way: When the angel shall stand with one foot on the land and one on the sea and swear by Him who liveth forever that "time shall be no more," then, and then only, will the Lord's building cease.

Too Many Churches.

Dr. Kerr also said: "There are too many churches to-day, we can get along with fewer, and some

day all will unite in one Church; but not now." Why not all of us who believe that statement work and pray for it now? Every one who has had his eyes on the current events of this year (1904) has noted the efforts for the union of Presbyterian branches, the effort of the Episcopalians to return to the Roman Catholic Church, also the union effected between the Congregational United Brethren and some other small churches in Ohio.

Isaiah believed it and said: "All nations shall flow unto it," so we must be in good company when we join with the prophet. "All denominations shall break up and form one organization," he said. Yes, Doctor, Isaiah's danger signal hangs out and by observation the following words will be found: "Ye shall leave your name as a curse to My chosen, and the Lord shall slay thee and call His chosen by another name.—65:15. Would it not be wise to hear his warning and break up before God's "slaying" begins? It appears that our brother repented of what he said and in an apologetic way, said: "A Methodist should be found in a Baptist pulpit, and a Baptist in a Methodist pulpit. A Presbyterian should be found in an Episcopal pulpit and an Episcopal minister in a Presbyterian pulpit. This should obtain all around the circle in an exchange of pulpits frequently." That is a pretty picture in words, a fine sight to the world! and very truly all Protestant Churches could do it most appropriately. But why mention Baptists and not Catholics? Baptists were never in the Roman Catholic Church as a part of it. They never assimilated with the Roman Catholic Church and are not protestants, and it is

wrong to class them as such. Let us have a "Thus saith the Lord" before Baptists shall mingle in that way. If the Lord approves or commands such a course, it would be safe for us; otherwise it would be surrounded with danger. When Jeroboam was established as king over the revolting tribes, he established a service in which the religion of Baal was mixed with the temple service. That made his religion vicious. Finally, the high-handed sinning he established in Israel could not be thrown off by succeeding generations. But it led them on to worse forms and practices. As a punishment God drove them into captivity and to-day they are "lost tribes of Israel."

It is said twenty-one times in the Bible that Jeroboam caused Israel to sin. This is indeed a sad requiem to his memory sent from Heaven!

Judah copied Israel's form of religion and mixed with them in their worship, and they paid the penalty of seventy years in bondage for their folly.

Is there no lesson in that for us? Shall we learn nothing from it? If a Baptist minister calls for help from a preacher not a Baptist, would he not be repeating Judah's mistake? If so, would it be a pollution of his service? See Ezekiel 8 and 44; 1-14; Zephaniah 3:4 and their references. Will that be enough to the wise who read these statements? At the risk of being called "sectarian" in not approving that method of proving unity and fellowship of all the Christian people of the world, I will cite other Scriptures. See Num. 18:1-7; Deut. 5:30-33; 11:26-28; 13:3-5; John 17:20-23.

We are not opposed to the existence and presence of

other Churches, nor to the good that may be accomplished by them. When the Apostles returned to Jesus, after a missionary tour, they reported the finding of one man who was preaching and casting out devils in Jesus' name. They wasted a part of their time in trying to induce that "ONE" to desist in his independent work, and follow them. "Let them alone," was the stinging rebuke of Jesus, "waste no time from your own personal work which I have assigned to you to either *help* or *hinder* independent workers, but you must keep on pressing closely *your own organized work*." But, to confess a truth, it is utterly inconceivable to our mind why, or how any one can think God wants more than one Church in this world when He constituted only one. Jesus prayed only for that one Church, "and all those who shall believe on Him through their (The Apostles) word."

God gave a fine object lesson on the "*One Church*" doctrine, by making one Jewish nation, "a shadow" of the one Church. Ishmaelites and Arabs are descendants of Abraham, but they are not Jews, neither have they any claim on Canaan for a "possession," nor for a right to participate officially with the Jews in their worship. A Rabbi would resent an offer of any one to officially takes his place.

Jewish religion and their ceremonies were "polluted" if these half brothers took a part in it. Even the Levites—the minister class of the Jews—were "*separated*" unto the bearing of the Ark, to the exclusion of all other tribes of the Jews. See Num. 21:5; Deut. 10:8 and 18:6-8; Matt. 7:21-23, and again Jesus said: "Let them alone! if the blind lead the blind, shall they

not all fall into the ditch? This was as if He would say: "You can not give them light nor sight, neither will they hear you. If you join them in their wrong, you will be a partaker with them in their sins." Matt. 15:14; Isa. 9:13-17; Hosea 4:12-19; Malachi 2:7-8. That is splendid sectarianism because it is of God. Does that not teach that God's children should be too busy with their own labor to *help* or *hinder* any other religion, and leave their own work neglected?

If a Church wants a series of sermons, or a meeting of days, and help to carry on the meeting is needed, Paul's rule, "Preferring one another in love," is safe, and ought to be good enough for God's children when they want help.

Histories of Baptist and Catholic Churches trace them back to the Apostolic era. There the Bible deals with the Church until the close of the first century. And the question is most natural: "Which is the true church, the Baptist or the Catholic?" Some law or rule ought to govern all investigations. A law in physics may serve our purpose, viz.: A body set in motion will move in a straight line forever unless it is changed by some external force applied. Or, more briefly, we might say: Nothing can voluntarily stray from its original purpose, by its own power.

Let this rule apply to the Church of Christ and then we can understand that if there is a church in error it was caused by a foreign force not originally in that church, which led it in error. If Christ established but one kind of church, then there would not have been but one kind to-day, if a force of error or perversion had not led into existence one of another kind. That

the Baptist and Catholic are as wide apart as the poles of the earth, needs no proof to a man who has attended but one service at each church. The church which is in closest conformity to the model church under the Apostles' hands at Jerusalem is less astray than the other. First then, the simplicity of the church at Jerusalem. The Holy Spirit ~~moved~~ *moved* that church. The Apostles were the pilots with no other apparent rank above the humblest member. All business was left to "the whole church." Next, her power was executive, not legislative. She obediently accepted God's law as final, without change or amendment, refusing on several occasions to promulgate a new law or a new commandment, or to interfere with Church Law as given by Jesus. Let any one visit a business meeting of a Baptist Church who never saw one. He will notice that the pastor and all the members are equal, and that business is transacted by common consent, and that the "whole church is pleased" at the decisions. If the pastor makes a ruling in some important measure, any member not satisfied with the decision of the chair may appeal to the whole church over the head of the chairman's rulings. This shows that the voice of the church is democratic and greater than the pastor in the chair. ,

From this simple action of the whole church in council, turn to hierarchal councils where only the great men are in council. Read their decisions, laws, etc., or *their Certificates of indulgence to sin for 100 days or seven years*, issued by the priest for so much money. Indulgence to sin was never offered for sale by the Apostles in the primitive churches. Simon Magus

made a blunder in that direction which cost him his soul.

A stranger to our world, who should visit a Baptist service and then visit a Catholic service, would be tardy in believing that both served the same God. It has taken the Roman Catholic Church centuries to reach her present state, but she has been growing to it all the while. That the Roman Church and her "branches" were coming, Christ foresaw, and gave warning. "Be not deceived," was said several times with varying interest to the church. It is our duty to look up the proof that the "deceiver" was coming, and the guise assumed. A few of the clearest statements to that end are given. The prophet long before had said: "The way is so plain that the wayfaring men, though fools, *shall not err therein*," but he had said earlier, "Woe to them that call evil good and good evil." Isa. 5:20. See I. Sam. 16:14; 18:10; 19:9, 24; Jer. 23; II. Thess. 2:9; Judges 9:15-23; I. Kings 22:15; Ezek. 14:6-15. Believe not every Spirit, but try the Spirits. I. John 4:1. Take them not into your house, neither bid them God-speed. II. John 10. Christ put a blood-red danger signal across the sky in His early ministry in these words: "For many will say to me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them: I never knew you; depart from me, ye that work iniquity." Matt. 7:22, 23. The Messiah, near the close of His life, to make us the more alert and save us, if a faithful warning would save us, spake again in the same strain, saying: "For false Christs shall arise,

and false prophets, and shall shew great signs and wonders, insomuch, that if it were possible, they shall deceive the very elect." Matt. 24:11 and 24. With such false Christs and false prophets disclosing signs and wonders great, there is no surprise in finding them leading an army whom they have deceived. People love to be deceived more than they love that which does not deceive. This will account for the deceived millions who will go to judgment in that state. Many minds are now shut in with darkness—minds that will not permit light to shine upon them.

Deceivers.

But, brother, go out among the people with Christ's word as a suggestion—"Deceived!" And whose tape-line will measure the depth of the wound? But it was to actually occur after Christ's day or He would not have said so. "But who knows where and how it occurred?" has been offensively asked. Let Paul tell. Leaving Ephesus the last time he hanged on the neck of the brethren, weeping, and said: "For I know this; that after my departing shall grievous wolves enter among you, not sparing the flock; also of your own selves shall men arise, speaking perverse things and draw away disciples after them." Acts 20:28-32. These were loving words about an impending evil to a people whom Paul loved. Paul's friends at Ephesus, in sorrow and discord, were not alone. The evil one was getting in his work at Corinth and Thessalonica. Satan well knew that a movement must be popular, and he so led, that, the masses joined in the movement, and that a handsome following showed up.

Corinth was south of Thessalonica about 200 miles and west of Ephesus about 350 miles. The sea gave a highway between these points which made them easy of access and a handsome circuit for those evil reformers in their efforts to destroy the Church of God.

Some Expelled Preachers.

This is Paul's message to Corinth: "Satan himself is transformed into an angel of light; therefore it is no great thing if his ministers also be transformed into the ministers of righteousness," II. Cor. 11:14,15. Hymenæus and Alexander are the first, and it seems

Those so transformed—the preachers—Paul named that Paul was chairman of the meeting when they were expelled. I. Tim. 1:19-20. Hymenæus' character is associated with Philetus as most vicious. And thus three names are recorded. II. Tim. 2:17; Demas was another who forsook Paul. "Having loved this present world and departed." II. Tim. 4:10. Making four anti-Christus up to the year A. D. 66. Paul shows that up to this time Linus was pastor at Rome. His name shines in the galaxy of good people at Rome. II. Tim. 4:21. But history shows him to be the leader of these four Antichrists. (II. John, 10.) A. D. 68.

Some members in the year A. D. 68 went out as "*Deceivers*" and from their number and their followers (Rev. 12:9) the Roman Catholic Church has evolved. It is not known at this day who was pastor at Corinth. It may have been Alexander or Hymenæus. They being associated in sin, may have been pastors jointly. And from there Paul had thrust them out of the ministry and the church, perhaps, A. D.

60-64, and a year later Philetus was added to the list of deposed ministers. Demas appears to be the only one to have made a voluntary surrender of church membership.

These men had drawn around them by attraction a nice following, and four eloquent men were well able to lead away members the same as they are to-day.

Satan will not come in his own cloth—too much brimstone in it; neither will he allow his ministers to come in *his name*—it would not be popular. They are to come in Christ's name. Smooth, cultured, Christian gentlemen, with no blemish in name, must go marked and branded "*Christian*" to preach "The doctrine of devils." Sugar-coated pills go down well. Satan's business is to deceive, consequently his doctrine must be plausible—in Christ's name—"*Christian*." Matt. 23:13, 15. .

Words and phrases as blinders must be employed, which are real apologies, when viewed aright. Such as: "What's the difference in churches? How does it matter which church, so one is a Christian? Isn't one church as good as another? Can't I go to heaven out of one church as well as I can from another?"

Well, yes; if—Christ did not give His life for one church only—if—a man-made church is as good as "The Church of God."

Yes, my brother, if one religion is as good as another, and it matters not what a man believes, just so that he is honest. Yes—if believers are not the only subjects of baptism, and if baptism is not immersion.

The question is misleading. God has made it our duty to find Christ and leave the result with Him.

Those questions are soothing lullaby-cradles to rock us to sleep, quiet the mind and close up all investigation.

Christ made one church only. Satan has many churches. Our only business here is to find Christ. God is to bring Christ and the saints to Heaven when the end comes. If Satan, like Christ, can get to heaven, he can carry his church members there. Christ will answer the other questions at the judgment.

Another sad state was at work in human affairs behind Paul, and he revealed it to the saints at Thessalonica in the following statement: "For the mystery of iniquity doth already work; only he who now letteth will let (will hinder) until he be taken out of the way, and then shall that Wicked (one) be revealed, whom the Lord shall consume with the Spirit of His mouth, and shall destroy with the brightness of His coming. Even Him whose coming is after the working of Satan, with all power and signs of lying wonders. And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth that they might be saved. And for this cause God shall send them strong delusions that they should believe a lie, that they all might be damned who believeth not the truth, but had pleasure in unrighteousness."—II. Thess. 2:7-12.

"Will bad men who are Baptists be saved, while the great host of *good* men and women, not Baptists, be condemned? I can't agree with you. It savors *too much* of the Pharisaism—'Lord, I thank Thee,' etc., was the exclamation of a cultured lady. A learned and honored son of God said in reply: "No bad man

will be saved, and no good man will be lost. This is not a question of salvation, but loyalty to Jesus Christ and His commands. It is unfair to put the question thus. But it only discloses erroneous training—that salvation is to be had of the Church and not of Christ.”

We must leave all judgment as to *good* men or *bad* men with God, who said: “Whosoever shall break the *least* of these My commandments, and shall teach men so, shall be least in the kingdom.” This pen is slow to assume a personal responsibility in judgment of good and bad men over the prerogatives of God to judge. Rom. 14:4, 10-13; I. Cor. 10:29:33.

A lady persists in these words: “Surely you do not mean to say that Baptist churches are the only churches in the land. Revelation speaks of ‘The Seven churches of Asia,’ such as the Baptist, the Methodist, the Presbyterian, etc.”

No, indeed, I do not mean to say that there are no other churches in the land but Baptist. I mean this: One of them was organized by Christ, and it is a *Scriptural* church; the others are Christian churches, organized by men, and not Scriptural.

We might add Catholic, Greek, Episcopal and Lutheran churches to complete your list of three to seven churches. I have read the Revelations and have made my conclusions this way: The “Seven churches of Asia” does not mean seven different kinds, as would be in seven different denominations. It is a well-known fact, that, at that time there was only one kind of church, and *no denominations*. If all those churches had been built by Methodist ministers they would have been Methodist churches; if by a Presbyterian, then

they would have been Presbyterian churches; and if they were built by Apostolic labor, they were of the same kind of churches as was the churches of which the Apostles were members. I have elsewhere proved that the Apostles were Baptists.

All those churches were built before the year A. D. 60. The first real division that occurred was led off by Linus, A. D. 68. He was pastor of the church at Rome, and possibly caused the first division at Ephesus.

BIRTH OF DENOMINATIONS.

Baptist Church.

I have shown *when* and where Christ organized His church and I wish to tell when *men* organized churches. The Baptist was organized about the year 30 of our present chronology.

The Catholic Church

began to take form A. D. 325, under Constantine, Emperor of Rome, and was crowned with Gregory I, as first Pope 590.

The Lutheran Church.

Martin Luther was very bold and the leader among reformers, drawing away from the Catholic church. He took chances in losing his life by his bold leadership, and he established the Lutheran church, A. D. 1527.

The Episcopal Church,

or Church of England, was established under King Henry VIII. Thomas Cromwell, a Baptist, was Henry's Prime Minister. Parliament was enthused to disown the authority of the Pope as only a foreign Bishop without any religious jurisdiction over England. And, with very slight changes of the Roman Ritual, Parliament and Henry established the Episcopal church. A. D. 1534, seven years later than the Lutheran church.

John Calvin, a French Catholic monk, under much hostility, succeeded in leading a reformation, and in the year A. D. 1535 the "Reformed Church" was established, which is now known as the

Presbyterian Church.

Their "First Buik of Discipline" was issued 27th January, 1561.

Congregationalists

were first called "*Independents*.". Robert Brown, a school teacher was a leader in a "Dissent against the low standard of morals of the Episcopalians and Presbyterians' in the reign of Elizabeth, Queen of England, and the Congregational Church was established in the year A. D. 1580.

Methodists.

In the year A. D. 1729, just two hundred and five years after the Episcopal Church was founded, John

Wesley, a priest of that church, established the Methodist Societies.

History gives the following churches as products in America, with the dates of their origin:

Cumberland Presbyterians, 1810.

Baptists.

The Baptists during their period of agitation from 1780-1843 were sub-divided into Free Wills, Disciples, Seventh Day Adventists, Primitives and Missionaries.

Free Wills: Benjamin Randall, having been censured for preaching Anti-Calvinistic doctrine, broke away from the Baptists with his followers and established the Free Will Church 1780, which now numbers about 90,000.

Disciples: The Disciples were introduced among the churches of the world by the leadership of Alexander Campbell. Mr. Campbell was admitted to membership in the Brushy Run Church in Virginia on an irregular baptism administered by Mr. Luce. His disciples followed him into a separate organization from the Baptists. They "withdrew" A. D. 1827. They now have about 1,000,000 members.

Seventh Day Adventists: They were drawn away from the Baptists, chiefly by William Miller, a wealthy deacon of a Baptist Church A. D. 1843. He went daft on the doctrine of Christ's second advent into the world and gained a following of about 50,000. Most of these left him when his prophecy failed of fulfillment.

Primitive Baptists: When Mr. Campbell was advocating reforms, anti-missions was one of his hobbies, but was driven from his hobby in a debate with N. L. Rice, a returned missionary from Burmah. When he departed from the Baptists he did not carry the seeds of discord which he planted. Anti-Mission seed was bound to germinate and bear fruit. 1833-1836 were years of division between the Missionary and the Anti-Missionary members. The division carried about 100,000 each way, making it nearly equal as to numbers. But now the Primitives have about 80,000 members and the Missionaries nearly five million! If a dressed meat hog was equally divided into halves each half would be a "Primitive" half of that hog, so would the Hardshells and missionaries each be a "Primitive" half of the Baptists before their division.

These dates show that all of them are too far this side of Christ or the writing of the Revelation to have been the ones named in Revelation as among the "seven churches of Asia." Those seven churches were founded by the Apostles and were the same in every particular as was the church in Jerusalem of which the Apostles were members.

We can say "The Episcopal Church of America," "The Methodist Church, South." Nothing of the kind can be said of Baptist churches, as each is a separate, local, independent body, not dependent on the existence of any other church. Satan's first trial in meddling with God's work was to spoil God's first man. We know the result, but we are so very slow in recognizing his efforts to defeat Christ with his Church! Satan in his temptation, promised to make a better and

wiser world of the woman than God had made. His promise was to be a radical improvement on God's workmanship, and he "Deceived her" and put her "In the transgression." When God made His Church, through which, as a medium, He would send a knowledge of salvation to man, Satan, with a critic's eye, stepped around it to lay his plans of spoliation, by an improvement. "Yes, this Church which God hath made is too simple and elementary. Fishermen from their nets can manage this simple affair. I must develop an imposing church, with an educated, proud, aristocratic clergy to rule it. I will have several kinds of churches and will make their names simple, catchy and elementary. I will have plain titles for the preachers in some of them, and in others I will have great and swelling names. I will continually multiply the lists of churches in my efforts to keep the people confused about them. I will even cause men to love their church, and its name more than they love God. Yes, I must begin a division in 'the church of God,' while it is under the eye and hand of the Lord's Apostles, so that I can always point back in proof of *apostolic succession* and feed division, hatred and discord among men on that proof. I will fill it with many officers of high-sounding titles, which will make deacon, pastor, teacher and apostle sound small," mused he, and in sinful glee at the ruin he would bring, he took an hour of rest, and then had the disciples called "Christians first at Antioch," as the beginning of his doleful work.

This imagination may not be true, or it may be tame by the side of the facts. "A church" would not

“take” if sent out in “Satan’s name;” it must “branch” off from the church Christ built, that it will have a *descended right* to the name which Satan caused it to take—*Christian*—because of its easy application to all bodies claiming to be religious. His people must be clamorous for recognition as “Christians.” “In that day shall seven women (churches) take hold of one man (Christ’s Church), saying: We will eat our own bread and wear our own apparel, (we will be at no expense to you in dollars and cents). Only let us be called by Thy name (Christian—i. e., recognize us as such) to take away our reproach.”—Isa. 4:1. “All Evangelical churches.” “All the Christian churches,” “Christendom,” etc., do service under that vision of the prophet.

Christ’s warning came A. D. 30-33, and Paul’s revelation probably 54-56. The leaven of “The mystery of iniquity” had gotten in its first work before the year 80, when John wrote his Epistles, John called the bolters—Antichrists—and said of them: “They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out that they might be made manifest that they were not all of us,” I. John 2:19. Well, John, what shall we do to those Antichrists? How shall we receive and treat them? Why? ‘Receive them not into your house (of worship), neither bid God-speed (as a religious sect of worshippers) lest ye become partakers of their evil deeds.’ Satan set those members among us so that he could easily “call them out” as having apostolic succession. We suppose that that refers to them as Antichrist preachers

in our churches, and not as citizens in our homes. So there was, then, a *derived* church of Antichrists, which was brought out of God's *underived* Church, who went out into the world as "Unbelievers," "Persecutors," to deceive the nations." We have now found the power, teacher and agency that was at work, and the places where these powers were at work, which caused a part of them who were in God's church to depart from the straight line of duty on which the church was sent.

A high degree of moral turpitude moves the man who acts and speaks according to these words of Christ and His Apostles. Some families are so divided among the churches in the land, that the preacher's mouth is often "muzzled" and can't speak as he wishes, unless he dares to offend by going where God's Word leads him. The members of families so divided are very "touchy." The preacher who has the courage of his convictions and don't wear a muzzle, "finds it needful to seek new fields," at times.

It is the assent of students of church history, so far as I have consulted them on the question, that the popular "Branch" that "went out from us" finally culminated in the Catholic Church. See Matt. 15:14; Luke 17:21-24; I. John 4:1. History tells where and how the Catholic Church united with the state and then began the claim of a Universal Church, and how by that union she has woven fame, honor, power and glory into the folds of her mantle, and boasts of herself as "THE MOTHER OF HARLOTS."

IN CONCLUSION.

One Fold.

Read John 10:1-14. In verses 11-14 Jesus declared: "I *am* the *good shepherd*." Am? Yes, "AM" was His word, showing a shepherdship then existing—not a future one, to exist later! Jesus shows in verse 16 that it is impossible for two folds to exist. He said there shall be one fold (or church) and one shepherd. There is but one Shepherd—Jesus—and He can not shepherd but one fold—church. Jesus was talking to Jews, and was proving that only one fold could exist in the one kingdom which He had established. He proved the presence of the kingdom to them in these words: "But if I with the finger of God cast out devils, *no doubt the kingdom of God is come upon you*."—Luke 11:20. Here, without doubt the kingdom was already upon his hearers. Now as to His church. Matt. 9:15-17: "And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? But the days will come when the bridegroom shall be taken from them, and then shall they fast. No man putteth a piece of new cloth into an old garment; for that which is put in to fill up taketh from the garment, and the rent is made worse. Neither do men put new wine into old bottles; else the bottles break, and the wine runneth out, and the bottles perish; but they put new wine into new bottles, and both are preserved.."

These verses explain why the disciples were in such rapturous joy. They were the bride—of Christ, the

Lamb. All know the joy of a new-made bride. Jesus used the word "wine" to illustrate their intoxicated joy. He used "new cloth" in reference to their garments of grace for salvation, as freedom from Moses' law and shows a new state for the church.

The Christian dispensation is as old as the gospel of the kingdom, which began with John in the wilderness (Mark 1:1); and the final extent is to be "from sea to sea, and from the river unto the ends of the earth" (Psa. 72:8). Christ was to dwell in the midst of His Church. Lev. 26:10-12; Ezek. 37:26-28; Zech. 2:10.

John the Baptist was "sent to manifest Jesus unto Israel" as a Savior (John 1:31), and to declare Him to be "a bridegroom." "He that hath the bride is the bridegroom, and therefore my joy is full." John 3:29. Moses made the testimony of two men good in any case. John and Jesus both bear testimony to the *presence of the kingdom and the church..* Rev. 21:9.

Jesus was to assume absolute control over His church when He came. Isa. 9;6, 7; "For unto us a child is born, unto us a son is given, and the government shall be upon His shoulders, and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace."

Zech. 6:12, 13: "And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is the BRANCH, and He shall grow up out of his place, and He shall build the temple of the Lord: Even He shall build the temple of the Lord; and He shall bear the glory, and shall sit and

rule upon His throne; and He shall be a priest upon His throne; and the counsel of peace shall be between them both."

"THE SETTING UP OF THE CHURCH" must be while Jesus was here in the flesh. Dan. 2:44; John 17:4. Jesus did not teach in His church as "did the scribes and Pharisees" the law of Moses, "but as one having authority." The Jews were to be the first ones gathered into his fold, who were to be fed and the sick strengthened. Ezek. 34:11-17. We can see how this was fulfilled in Matt. 18:11-14. Luke 24:47, 48, and John 10:14-18 tell us how they were gathered; also I. Peter 2:25; "The law and the prophets continued until John; since that time the kingdom has been preached, and the violent took it by force." Matt. 11:12-14; Mark 1:14, 15. This gospel is to be preached in all the world, until it comes to an end. Matt. 24:14. So if Jesus was divine, the kingdom was already up. Jesus said: "But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in." Matt. 23:13. A question: Can Jesus pronounce a woe upon people for not entering a kingdom when there was none to enter? If Jesus had not a kingdom Himself, could He appoint one unto His disciples? Luke 22:28-30. "Ye are they which have continued with Me in My temptations, and I appoint unto you a kingdom, as My Father has appointed unto Me; that ye may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel."

In making these statements to a brother high among

ministers, he said: "I think you are in error and your point is wrong. 'The kingdom of God is righteousness and peace and joy in the Holy Ghost.' Rom. 14:17. The kingdom is not the church, and the church is not the kingdom. I do not accept it as you give it."

These are the highest traits of the church. You would not want to baptize one, who was not in a state of *joy and peace*. The following verse of the same chapter says: "For he that in these things serveth Christ is acceptable to God and approved of men." I think, my brother, if you had learned that verse, that you would not have made your point on me. Verse 19, the next one, exhorts us thus: "Let us, therefore, follow after the things which make for peace."

II. Peter 1:11 says this: "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." Peter wrote these words: "To them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ." It is in evidence from these words that some may be in the church who are saved, but not in the kingdom. Many were in the kingdom in Christ's day who were not in the church. some of whom I know were saved. There is proof then that some were saved and some not, of both classes.

Jesus in His life instituted His Supper. Was it put in the church? If not, who has a right to put it in? If Jesus put the Supper in the church, who as a right to take it out, or to give it to them who are not in the church?

The great commission or command of Christ, was given ten days before Pentecost. Was it given to the church? If not, to what was it given! If it was not given to the church, then by what authority does the church exist—preach, baptize, eat the Lord's Supper and send out missionaries?

Jesus was to sing in the church. How was the singing fulfilled if He had no church? Mark. 14:26: "And when they had sung a hymn, they went out unto the Mount of Olives." Heb. 2:12: "I will declare Thy name unto My brethren, in the midst of the church will I sing praise unto Thee." See also Matt. 26:30; Psalm 22:22; 95:1; Isaiah 12:5; Jer. 31:12.

It Has Been Shown That:

- 1st. God set up the church.
- 2d. It was set up on a mountain.
- 3d. It was of prepared material.
- 4th. He called it "My church." "The light of the world."
- 5th. He said it was not of the world.
- 6th. In it were placed the ordinances.
- 7th. He commissioned it to preach the Gospel to all the world.

Reflections.

Moses was God-ward to Aaron, and Aaron was God-ward to the people before they left their old Egyptian bondage, and were baptized unto Moses *in* the sea and *in* the clouds after leaving. The blood of

the Lamb broke their bondage before their departure, and they followed Moses by baptism through the sea, as we follow Christ out of the bondage of sin through baptism and into the church. 3* God designed to

3* Marching through the Red Sea foreshadowed Christian Baptism. The overshadowing cloud foreshadowed the over-shadowing of the Holy Spirit over the church. "The Children of Israel went up harnessed out of the land" under the cloud before they came to water. Pharaoh tried the water route in pursuit of the cloud. It destroyed him, not being "harnessed."

dwell among His people, and directed Moses to erect a tabernacle in which He might dwell. An ark was to be made and put in that tabernacle, which was to contain the "testimonies of the Lord." After the erection of the tabernacle, there must be a sacrifice and blood shedding, as God could not meet man in peace, only in stains of blood; hence, the dedication of the tabernacle with blood. Heb. 9:19-22. When the tabernacle was up, and all vessels and ministers in their places as assigned, the dedication by blood took place. Heb. 10:9-12.

This tabernacle on earth represents the church as she is journeying to the promised land, leading the world in the way of righteousness. The tabernacle was built of *prepared material*, and so was the church. The tabernacle was built under the immediate personal supervision of Moses; the church was built by the hand of Jesus. The tabernacle was *dedicated* with blood after its completion. So with Jesus; after He had completed His church with its ordinances and ministry *He dedicated it with His own blood*. Immediately after the completion of the tabernacle, the cloud in which God revealed Himself settled down

over it, to protect and guide the Jews in the right way. In like manner, the Holy Spirit came down into the church, after the dedication of the church by the blood of Jesus, and He sent the Holy Spirit down to the church to abide in her forever, to guide her while she bears the gospel of truth to the ends of the world.—Isa. 13:10; Amos 8:9. After he was crucified, "*a cloud overshadowed the whole earth with darkness,*" to entirely shut out the old dispensation from the new, while Jesus was yet alive upon the earth.

The Glorious Finale of the Church.

It gives us part of the prophets delighted dream-life to read his words, which tell of some of the enfolded glories of the church yet to unfold. There are some new heights in grandeur yet to see. Simplicity sublime will be hers when "beauty is given—to remove—ashes—of present struggles. The oil of joy will be given—in place of mourning. Garments of praise will remove the spirit of heaviness, that they might be called trees of righteousness, the planting of the Lord that He might be glorified."—Isa. 61:3.

In that vision the seer had his telescope on a high angle. He was drawing a focus on a point of time beyond our present day.

Ezekiel had also trained his field glass at long range on future happenings and espied beauties yet unseen. 37:21-28. This is a scene not yet enacted. In it God promises to find all the lost tribes of Israel and restore them with Judah back in Palestine. He

will not let them be two nations any more, nor will he let their land be divided into two kingdoms. Their uncleanness is to be removed, which means their unbelief. And Christ, as David, is to be their Prince forever. The covenant of peace (John 14:27; and 20:21) is to be made with them. No more partings nor heart-breakings are to occur after their restoration, and their "uncleanness" of their present unbelief in Jesus is removed. Earth, animal and human nature are all to be renovated. No more thorns or briars of life to spring up, and there shall be "no more digging with a mattock—in exhausting, killing labor. That day shall be for the sending forth of "The lesser cattle" when there is no more need of a gospel mattock to dig up the places of sin. "Defilement will be no more." "The everlasting covenant of peace will be with them."

Parallels

which show how prophecies in the old Testament were fulfilled in the New:

But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou *art* mine.—Isaiah 45:1.

But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.—John 10:2-3.

Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle *that* shall not be taken down; not

Speak not evil one of another, brethren. he that speaketh evil of *his* brother, and judgeth his brother, speaketh evil of the law, and

one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious LORD *will be* unto us a place of broad rivers *and* streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the LORD *is* our judge, the LORD *is* our lawgiver, the LORD *is* our king; he will save us.—Isa. 33:20-22.

judgeth the law; but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?—James 4: 11-12.

Behold my servant, whom I uphold; mine elect, *in whom* my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged till he have set judgment in the earth: and the isles shall wait for his law.—Isa. 42:1-4.

That it might be fulfilled which was spoken by Esaias the prophet, saying, : Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased; I will put my spirit upon him, and he shall shew judgment to the Gentiles. He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the Gentiles trust.—Matt. 12:17-21.

O Zion, that bringest good tidings, get thee up into the high mountain, O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong *hand*, and his arm shall rule for him: behold, his reward *is* with him, and his work before him. He shall feed his flock

And, behold, there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple: and when the parents brought in

like a shepherd: he shall gather the lambs with his arm, and carry *them* in his bosom, *and* shall gently lead those that are with young.—Isa. 40:9-11.

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.—Isa. 9:6, 7.

And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.—Daniel 7:14.

the child Jesus, to do for him after the custom of the law, Then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, which thou hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of thy people Israel.—Luke 2:25-32.

And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which can not be shaken may remain. Wherefore we receiving a kingdom which can not be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: For our God *is* a consuming fire.—Hebrews 12:27-29.

All things are delivered unto me of my Father: and no man knoweth the Son, but the Father.—Matt. 11:27.

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you:

and, lo, I am with you alway, *even* unto the end of the world. Amen.—Matt. 28:18-20.

And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD: Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.—Zech. 6:12, 13.

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever.—Dan. 2:44.

Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all.—Jer 31:12.

But in the last days it shall come to pass, *that* the mountain of the house of the LORD shall be established in the top of the mountains,

And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.—Matt. 16:18.

He shall be great and shall be called the son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.—Luke 1:32, 33.

And when they had sung an hymn, they went out into the mount of Olives.—Mark 14:26.

And when they had sung an hymn, they went out into the mount of Olives.—Matt. 26:30.

And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was

and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.—Micah 4:1, 2.

And it shall come to pass in the last days, *that* the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.—Isa. 2:2, 3.

And they shall call them, The holy people, The redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken.—Isa. 62:12.

day, he called *unto him* his disciples: and of them he chose twelve, whom also he named apostles.—Luke 6:12, 13.

And he straitly charged them that they should not make him known. And he goeth up into a mountain, and calleth *unto him* whom he would; and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach. And to have power to heal sicknesses, and to cast out devils: And Simon he surnamed Peter.—Mark 3:12-16.

And Jesus, walking by the sea of Galilee, saw two brethren Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left *their* nets, and followed him. And going on from thence, he saw other two brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending

their nets; and he called them. And they immediately left the ship and their father, and followed him.—Matt. 4:18-22.

Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the LORD. And many nations shall be joined to the LORD in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee.—Zech. 2: 10, 11.

And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.—1 Cor. 12:28.



BOOK TWO,

It becometh us to fulfill all righteousness. . . I have given you an example.—JESUS.

Keep the ordinances as I delivered them unto you.—PAUL.

CHRISTIAN OCTAVES.

Matt. 5:3-11: "Blessed *are* the poor in spirit: for theirs is the kingdom of heaven. Blessed *are* they that mourn for they shall be comforted. Blessed *are* the meek: for they shall inherit the earth. Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled. Blessed *are* the merciful: for they shall obtain mercy. Blessed *are* the pure in heart: for they shall see God. Blessed *are* the peacemakers: for they shall be called the children of God. Blessed *are* they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake." Phil. 4:8: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

NEW TESTAMENT BAPTISM.

Its Action, Its Value, Its Effect—According to Christ.

“New Testament Baptism—What is it?” has been the question of many learned pens in such volumes as Theodosia Ernest, vol. 1; Grace Truman, the Little Baptist, Carson and others. All of them have treated the subject in a most unique manner, with which one scarce could tire until he has finished their pages. And besides them there are others, until it is seemingly an exhausted topic with nothing left for my pen.

Many of the writers on baptism are quite too scholarly for the ordinary reader. Often in his effort at clearness he darkens rather than brightens counsel for the unlearned. These pages are intended to be helpful to the unschooled reader.

To show a church complete, it is necessary to show her ordinances *and the law that compels the use of her ordinances*. There are two, and only two, church ordinances, viz.: Baptism and the Lord's Supper. To write up a church and not write up her ordinances would be like putting an eagle on exhibition with his wings plucked out.

THE VALUE OF BAPTISM is a phase of the question which I have not found in print, save as I get it from THE BOOK OF GOD. I shall also speak of *the effect of Baptism*.

Baptism has two sides which shall be treated sep-

arately. It can be illustrated in the description of a silver dollar, which lies before me. The dollar has two faces. On one the head and face of a woman is the most prominent feature. The back of her head is covered with a curiously shaped cap. One blade and two heads of wheat are firmly bound to her head with a close fitting band, on which is the word "LIBERTY" in small capital letters. "E Pluribus Unum" in large capitals forms part of a circle over her head. Under the head is dated 1890. Thirteen stars complete the circle around the margin. On the other face the American eagle, with open wings, is the first thing attracting attention. In his claws are three arrows and a branch from a tree, which is neatly inclosed by a laurel wreath so tied in the centre with a loop knot as to form a small "o" under it. In old English letters, forming a straight line just above the bird's head are the words "IN GOD WE TRUST." "UNITED STATES OF AMERICA," in large, plain capitals forms a part of a circle over the bird, reaching about two-thirds of the distance around the margin, and "ONE DOLLAR" completes the circle under the bird. The laws on coinage require all this to make it a *legal dollar*. This is not all concerning it. A certain number of grains of pure silver and so many of alloy are required, which give it hardness and sound. It must measure up to a required diameter across its face, and fill a certain thickness. It must be made *in* a United States mint. A failure in any particular makes it a counterfeit dollar. It is a crime to use money not so made. This dollar has a commercial value and definitely represents a stable government.

My Bible also lies open before me at the third chapter of Matthew. Its chief subject matter is baptism, which has a Scriptural value that represents the currency of the kingdom of God, the most stable of all governments. A failure to comply with the law of baptism when baptizing makes it counterfeit and a crime. We have no authority to make substitutes or changes of the evident meaning of words in the Bible. It would be a criminal act, for which we might escape punishment in this life, but our final rewards will be this: "We shall receive according to that which we have done in the body, whether good or evil." The only law we have for *Christian baptism* is in the new Testament. It is among the unfair things to go the law of Moses concerning sprinkling, and burnt offerings under the law, to prove a Scriptural water baptism in the New Testament, or to dodge any statement of baptism by saying that it is a spiritual baptism.

If humanity protects its currency with stringent laws, is it not just that God should have laws no less stringent covering His currency? If non-observance of law in coining money makes us counterfeiters, and liable to be punished, would not counterfeiting God's law be greater in proportion to the difference in the two kingdoms? May not men know that anything offered as God's law apart from it, would be a high crime against it? Human government calls for so much—no more, no less—as obedience to law. God had also required so much—no more no less—as obedience to His law in baptism to make it legal and scriptural, and to meet the end for which, and to which it was intended. "Whosoever shall keep the

whole of the law and yet offend in one point is guilty of all." James 2:10.

Let us read again all the third chapter of Matthew; and if we read it carefully the following analysis—like the cream in new milk—will rise to the top. Some one—John—was preaching in the wilderness of Judea. God sent out unto Him "Jerusalem, Judea and all they round about Jordan" to hear Him preach. After they heard him they considered his message. It brought a "sorrow for sin that worked *repentance* into salvation that needeth not to be repented of." This met John's demand, "Bring forth fruit meet for repentance," and so in this confession they asked for *baptism* as a *seal* of their faith "In Him who is to come" in the same manner as we ask for baptism in the "Name" of Him who has come.

John was establishing the foundation principles of the kingdom before the arrival of the king, and they have been the standard since then until now. The order was—preaching, hearing, believing, repenting and sealing their faith by Baptism. If John's baptism is not a standard for to-day, when will we get a standard for baptism?

Jesus epitomized the order of John's preaching in the *command*, "Go ye into all the world, preach the gospel to every creature, and he that *believeth*, and is *baptized*, shall be saved." This *great command* or commission covers all John did in preaching and baptizing. The last part of the command added to the first part "Teaching them to observe all things whatsoever I have commanded you" covers all that any preacher can do at the present day, or any other day.

The formula to be observed by preachers in observing obedience to the command was amplified by Paul's pen to the Romans in the tenth chapter. He said:

Rom. 10:8-15: "But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach: That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the Scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things.

I. Cor. 1:21. For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to *save them that believe*.

Mark 12:19. And Jesus answered him, The first of all the commandments *is*, Hear, O Israel; The Lord our God is one Lord:

Mark 16:15-16. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

Rom. 1:16. For I am not ashamed of the gospel of Christ: *for it is the power of God unto salvation to every one that believeth*; to the Jew first, and also to the Greek.

Ezek. 33:1-11. Again the word of the LORD came unto me, saying, Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts and set him for their watchman: If when he seeth the sword come upon the land, he blow the trumpet, and warn the people.: Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take *any* person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand. So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked *man*, thou shalt surely die, if thou dost not speak to warn the wicked from his way, that wicked *man* shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul. Therefore, O

thou son of man, speak unto the house of Israel; Thus ye speak, saying, If our transgressions and our sins *be* upon us, and we pine away in them, how should we then live? Say unto them, *As* I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die. O house of Israel?

These fundamental, foundation principles seem to be clear enough for any clear-minded school boy of ten.

Let us examine some of the conditions necessary to make baptism legal and scriptural. Moses and Christ made "*Hearing* the first of all laws." Until one has a personal responsibility before God, it may not be said that they can "*hear*," and is not, therefore, a subject of gospel address. To such, the gospel does not apply, and his baptism is counterfeit, since it is not of "*hearing*." Hearing brings faith, and "*whatsoever is not of faith is sin*."

I have been told that "Jesus took little children in His arms and blessed them; therefore if you want infant baptism, there it is." Well, yes—the baptism of blessing, but not of water. The statement would prove any other question called for as easily as it would apply to water baptism. I am urged that God said He would "*sprinkle the people*." Yes, God promised that *to Jews only* after He had gathered them from among the heathen and purified them, but He did not lay that duty on man, or church, but reserved it to Himself. Ezek. 36:25. The law of Moses calling for water sprinkling *must be "mixed with the ashes of a red*

heifer." God would sprinkle the Jews, after their return to Palestine from among the nations whither He had scattered them, with *clean*, unmixed, or *pure water*. This action of sprinkling and gathering are both in the future.

Let us read verses 24 and 25, and the statement is so plain that comment is unnecessary:

"For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then I will sprinkle clean water upon you, and ye shall be clean from *all your filthiness*; from all your idols will I cleanse you."

These words tell us what God Himself will do to the Jews on their return to their land in Palestine.

Anyone, after one moment of thought, will note that the Jews are still "dispersed" and that that sprinkling is yet a future act to be.

That sprinkling will not be in the nature of Christian baptism. It means a purifying process that God—not man—will lead them through. It will, for one thing, be separation from their sin of rejecting Jesus. Sprinkling, then, would represent a separation. Water is always used to cleanse; hence the sentence is typical of what God will do to the Jews on their return to their country in cleansing—not an actual fact, as expressed in the sentence.

After "HEARING" THE GOSPEL preached which brings "belief" in Jesus Christ as a SAVIOR, it will work a godly sorrow for sin. This state will secure the mediatorial ministry of Jesus Christ, at God's right hand, who will grant "repentance unto Israel and the forgiveness of sin." After "Belief" comes

"Repentance that worketh a godly sorrow for sin unto salvation that needeth not to be repented of." "Faith towards Jesus Christ" comes in at this point, and when it is established, it will bring "Peace with God." Peace with God means reconciliation and adoption into the heavenly family as "Sons of God."

We are now ready to make an "Oral confession" of Jesus "unto salvation," and have these advances closed up by baptism as the climax to be attained. According to the Scripture models, no life was completed and none went on their way rejoicing until after they were baptized. In fact, none were satisfied, until baptism was administered *on their personal demand for it*.

"Faith and repentance are the underlying principles, the foundation of the Christian religion, and there is no Christian religion without them."—B. H. CARROLL, of Texas. Heb. 6:1, Acts 20:20:21.

"Repentance is not a thing to be done once and ended. From the very nature of man it is not an *act*, but a state that acts like faith through life. Damnation lies out before a sinner, whither he is tending. Salvation lies in the other, and repentance is a point, a pivot, on which he is balanced and left free to return to Christ."—FIRST PRINCIPLES.

Every science has some elementary principle as its foundation, without which it can not exist. Grammar could not express an action without a verb and a noun on which that action is exerted. Mathematics would be helpless if bereft of addition and subtraction. The same is true of religion with reference to Repentance and Faith. To destroy them is to destroy religion.

With no faith in God, baptism is meaningless. Priests and Elders had no faith in Christ, as Christ as the Messiah, and that was their only reason for rejecting His baptism.—Luke 20:4-7.

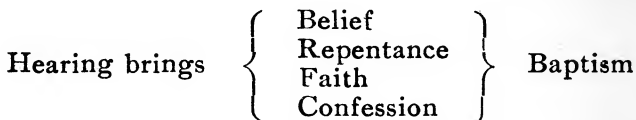
Hearing, Belief, Repentance, Faith, Confession—all are given in this order in the New Testament—are fundamental principles in religion. Acts 20:20-21; Heb. 6:1, say that preaching Repentance and Faith are profitable fundamental principles. Christ said: "He that believeth and is baptized," yoking up together belief and baptism. Peter's sermon at Pentecost made the people "hear" because they understood. Matt. 3; Rom. 10:9-10; Matt. 10:32-33. After hearing him they had faith in Christ, and cried out anxiously, "Men and brethren, what shall we do?" It forced from them a confession of their need and a question of what to do? Now, notice the order closely. Peter could not be wrong in his advice that day, having just been clothed with the Holy Ghost. Look, while he leans forward towards them, as if with outstretching hands to meet them half way, his eyes aflame and his face radiant with delight. Pausing a moment to catch the attentive ear of that expectant throng, in tenderest eloquence he cried out, "Repent and be baptized, every one of you." Peter had made them hear and believe, so his advice started at the middle point at Repentance, and ended in baptism without which, no religious life is complete.

There was a throng believing very anxiously in Jesus, and certainly had faith in their cry, "What shall we do? We feel that something else is now highly necessary on our part. Tell us what to do." Peter

threw Repentance between *belief* and *baptism*, though yoked up by Christ. Taking Christ's order as exemplified in Peter's demand makes belief, faith, repentance and baptism, a chain of events.

Belief, Repentance, Faith and Confession is a full set of harness, and Hearing is the guiding reins. None of the elementary principles are visible, but baptism is, and its office is to serve as the exponent of them, and to give them their power. Their power is to become the Sons of God. "For gave He power to to them to become the Sons of God, that believe on His Name."—John 1:12. Christ came voluntarily to John with a confession, and John made his confession to Christ of his need of worthiness, and Christ of His need of John's baptism, that both may "fill all righteousness." John and Christ both confessed to each other. Christ baptized John with a statement and a request, and John baptized Christ in water. Both pleased God and that was the "all righteousness" for them to fulfill. Of this confession, the emphatic Diaglot Bible renders it: "It becometh us to establish every ordinance of the kingdom." Paul makes the law come into *our hands* to "*Establish.*" "Do we then make void the law through faith? God forbid; yea, we establish the law."—Rom. 3:31. If we receive the law of baptism *after* we learn it, and in faith accept baptism, then we join hands with each other, with John the Baptist and Christ, in "establishing" the law of baptism. Our faith is woven into two things: a public confession—"before men"—"by the mouth" (Paul, Rom. 10:10; Matt. 10:32). This con-

fession is a condition that allows us to receive baptism. Matt. 3:6; Acts 19:4-5; 13:24; Mark 1:4; Acts 10:47-48. *Baptism is a part of that confession*, for it becomes the exponent of our confession of faith "by the mouth." Baptism makes good a verbal confession, and shows confession to be no good until it is closed up by baptism. The situation may be diagrammed thus:



Baptism is the historic word or exponent of all before it in the diagram—ex out of, the parts of all before it. Baptism becomes the sum of all the religious teaching that precedes it, hence it is an exponent or history of what we have heard and felt and believed in religion.

Belief, Repentance and Faith may often succeed each other very quickly.

"Faith came by hearing the word of God. (Rom. 10:17). This was the order on Pentecost: (1) Peter first preached, (2) the people heard, (3) they believed, (4) they repented, and (5) were baptized. (Acts 2:36-42). In various cases of conversion recorded in Acts it is stated, as in this case, the people heard, believed, and were baptized. This means of course, they also repented. (See Acts 9:5, 17, 18; 10:38-43, 48; 16:13-15, 31-33; 18:8; 19:4, 5).—*Advance S. S. Quarterly Lesson on Acts 8:3-25.*"

The action of baptism is a question settled without

question to the devout student of the New Testament. Water is the element to be used, as God never mentioned wind, sand, ashes, nor oil for use in baptism. "God sent me to baptize with water," repeated John, and it seems clear that it must be in much water. Much water or enough water to "wash our bodies in clean water" is called for by Paul in Heb. 10:22. John was baptizing at Enon, because there was much water there (John 3:23), just as I wash, baptize my hands in much water by plunging in, immersing them.

"Are you sure of that?" "Well, yes, quite sure, John was baptizing *in* Jordan, the *man* he baptized *was* in Jordan also, or John could not have baptized him *in* Jordan."

John could very easily baptize a man in Jordan, but it would have been utterly impossible to baptize *with* Jordan, as the Jordan could not be used in baptizing. "Both Philip and the eunuch went down into the water" (Acts 8:38), and "immediately coming UP OUT OF THE WATER" (Mark 1:10), must be done in quick succession that both a real burial (Rom. 6:4) and a real resurrection (Col. 2:12) is made of a live "new creature," which will put us in a state of "righteousness" (Matt. 3:15), and gives us "the answer of a good conscience towards God." 1 Peter 3:21.

Paul's statement in Rom. 6:4, "Therefore we are buried with Him by baptism into death," is explained by DR. THAYER in his Lex., as meaning "BURIED WITH CHRIST IN THE SAME GRAVE." There is no possible room in a rock tomb for any but Christ. It is not expansive and may be destroyed. A grave in water can never be destroyed, and it is expansive

enough to receive all the world in it with Christ. Not even a child need to stagger over this statement.

Rev. Dr. B. A. Venable summed up the situation about baptism in these words: "As scholars, immersionists; as churchmen, effusionists. Honest scholarship, dishonest discipleship."

"Be baptized" means to be dipped, buried, immersed, overwhelmed. Greek lexicons so define it. There is no other word in the Bible so well defined and whose meaning so much sought as this one. All religious people agree that one who has been immersed has been baptized. The facts and circumstances connected with obedience to this command in the Bible show that it means immersion, and to accept Baptist's immersion is equivalent to annulling sprinkling .

"But the world is not agreed that baptism is immersion." Oh, how inconsistent we be!

The meaning of *Baptidzo* in ancient history is *never* questioned as to the act. It there means to sink—to sink down—to be overwhelmed—to be drowned—to be immersed. It is only when found in God's use of it in His Book that men claim to be uncertain as to its meaning! ! !

The idea that a God who is infinite in wisdom can't find plain words in which to teach men their duty to Him is preposterous.

Much water is necessary in order to baptize (John 3:23); those who were baptized "went out" and "came" to the water (Matt. 3:5; John 3:23); they went down into the water (Acts 8:38). Going to the water and going down into it were necessary to baptism. Baptism was performed in the water (Matt. 3:6; Mark

1:5-9; Acts 8:38); hence Saul of Tarsus must "arise," in order to be baptized (Acts 22:16), and the jailer and his household left the house to be baptized, and when they had been baptized, they went back up into his house (Acts 16:34, R. V.). Baptism is a burial (Rom. 6:4; Col. 2:12); so when the people were baptized "in the river Jordan," they were immersed.

"John buried Jesus" and "Philip buried the eunuch." In baptism the body is washed; hence it is a washing. (Heb. 10:22; Titus 3:5; I. Peter 3:21). After people are baptized they necessarily come "up out of the water" (Mark 1:10; Acts 8:39), and go away from the water (Matt. 3:16, R. V.; Acts 8:39). In obeying God we should always do that about which there can be no question of doubt."—*Advanced S. S. Quarterly*.

Baptism itself is not the *good conscience*. It only serves to *give the answer* of a good conscience.

In a word, baptism is the "*Requirement*"—the *complement of the mind* as an answer to God.

At a depot about fifty people were waiting for the arrival of a belated train. Among them was a Presiding Elder of the Methodist Episcopal Church, one of his circuit riders and a Baptist preacher. The latter two were discussing a tract on baptism, a part of which is related in the following colloquy: "Why is it that Baptists are so

Noisy About Baptism?

Water! water! much water! going down into water! coming up out of water! is their constant cry." His Elder smiled approvingly upon him and looked at the

Baptist preacher as if to say, "you are in it and will soon wish your were out."

Perhaps you may be wrong as to Baptists being "noisy about baptism." We take a man "down into the water" and baptize him according to the Scripture model and lead him up out of the water, and send him on his way rejoicing after the New Testament practice. We do this in the same manner that John baptized Jesus, and that *we* may give "The answer of a good conscience." This puts all the Church, all the world, the preacher and the baptized man at perfect ease as to his baptism. And, sir, Baptists are not saying anything about it. It gives distress to the man who was sprinkled as a substitute, and he becomes "noisy about his substituted sprinkling."

Now, sir, let us take the statement of Matthew and Mark and blend them into one statement, and then we will have a complete statement as to baptism.

There are two things I want to say of the narrative. First: There was a going *out* to the water; a going *down* in the water; a coming *up out of* water; a going *away from* water.

Second: At this place the Father, Son and Holy Ghost met in common to ratify and to establish the act of baptism forever among men in the world. And there is no record of a *common* meeting on earth, before nor since that day for any other purpose.

"I can not accept your argument, because baptism came in lieu of circumcision and actually displaced it. There is not a thing in circumcision that would remind me of a burial, as you picture it in baptism, and the

substitute must not show more than was shown in the thing displaced."

If that is so, sir, all your boy children must have circumcision to have it displaced by baptism. I very much wonder then, why girl babies or women are ever baptized! Your argument fails for want of proof, because Timothy and Titus were circumcised after they were baptized. Your argument and the New Testament turn against you.

We must symbolize some fact in baptism. What is it? Take the symbolic emblem out of baptism and there is absolutely nothing left worth picking up. Baptism is administered in the name of Father, Son and Holy Ghost. The Father and Holy Ghost must be in the formula, *because they were in the baptism of Jesus.* The Father nor the Holy Ghost never died; the Son died, and was buried. Our baptism must set that out. It must also set out the resurrection from the dead as truly as it sets out death and burial of the dead.

"But, IS NOT BAPTISM A DOOR INTO THE CHURCH? Does not every creed published make it essential to church membership, and to obedience, and to salvation? Don't Baptist confessions teach that in common with all other creeds?"

I do not know of a single printed statement to that effect coming from any Baptist. Baptists are the only people that reject baptism as a procuring cause of salvation. Jesus said, *"I am the door; by Me, if any man enter in he shall be saved, and shall go in and out and find pasture."* The saving is to *enter in through* Christ "THE DOOR," who is "the way, truth and the life."

It is not through baptism to salvation, but through salvation to baptism.

"What then, is the process of becoming a member of a Baptist church? How do you take them in as members if you do not baptize them in?"

Full Fellowship.

A. presents himself for membership to a church, giving a satisfactory cause justifying his application. A motion to accept him, *after* his baptism, into the full fellowship of the church is carried by the vote of the whole church. The vote stands. It makes him a member on that agreement. The pastor immerses him, and after that the right hand of fellowship takes him into the church. This ratifies the vote of the body in council, and makes him a full member.

It is the vote of the church, ratified by the right hand of fellowship that makes members.

I will now read you a paragraph in the "*Argus*," it is self explanatory:

Is Baptism a Door?

T. P. Edwards, Wagersville, Ky.: "Is baptism a door into the church? If not, how is it essential to church membership?"

"The inclination which prompts the fixing upon some overt act as a procuring cause is a tendency to ecclesiasticism, to Catholicism and Discipleism. Mr. Campbell and the Pope make baptism a door, but Christ never did. A man should be redeemed, be in the spiritual kingdom or spiritual church before he is baptized; say the Scriptures and Baptists. No, brother, baptism is not a door, but only baptism (immersion), an act

imperative to the understanding, redeemed man, and its purpose is to symbolize the redeemed man's death with Christ to sin and his resurrection with Christ to life everlasting.

Baptism is essential to church membership because it is one of the things Christ commanded of all who would follow Him. Understanding Baptists drop the overt act as a procuring cause as they would the vipers of Egypt.

"Is there any physical, personal or spiritual benefit derived from baptism?" Christ said: "I have given ye an example; happy are ye if ye know these things and do them." Now, returning to His baptism as one of the many examples, what do we find? Christ was not anointed by the Spirit until He rose out of the water and stood praying. Will we? He was not owned among men from birth as God's Son until after the Spirit anointed Him. Will we? He entered into the state of "anointed," "Sonship," by baptism. Will we? He said our happiness depends on "doing His example!" Will it?

Once I heard a man deny that "immersion is Scriptural baptism." Next day a man from a Baptist church was taken by him into his church membership! Another man joined who *demand*ed immersion! That preacher immersed him notwithstanding his denial of immersion as baptism. I felt some desire to know what was the relation between himself and his sprinkled members, and his two immersed members, and asked him. "If immersion is not baptism, what is it?" If immersion is not baptism, why did you immerse?

Why take an immersed man into your church without sprinkling him?" He did not answer.

There is an old rule by which to test the meaning of the word "baptism." It is this: Take pour, sprinkle, immerse as test words; in Mark 10:38, Jesus asked John and James, "Are ye able to be baptized with the baptism I am baptized with," etc. Now displace "*baptized*" out of that statement and try "pour" in its place; then try sprinkle; then try immerse, and try it that way on the word wherever it occurs. The one which makes good sense all the time can be used safely all the time as the right word to use.

John's baptism was in the order of Son, Spirit and Father. The Church has never received any other baptism from Heaven or of Christ; she knows no other but John's baptism. Surely no sane man would claim that changing the order of the three names, as in John's baptism, to the order in the commission changed the act of baptism. If it did, we want a "Thus saith the Lord" for it.

None but church authority makes baptism valid.

"How about Philip and the eunuch?" Philip was all right and so was the eunuch. It was a special case under the immediate vocal direction of the Spirit, down to the minutest detail. If there was another traveler in the same conditions that surrounded the eunuch, who was journeying 1200 miles away from where he could hear the gospel again; and if an angel should appear to a preacher and tell him to go to a certain place as Philip was told; and if, on that plat of land the Holy Spirit should say "Join thyself to this

man in the chariot," any preacher in the land would obey the Spirit, and join himself unto that man in baptism, when he asked for it. I don't think there is a church of Christ anywhere that would reject a baptism administered in that way. The Eunuch's case was special; nothing else in all the ages like it. God did not override His Church in this case. An angel called Philip out of his work in Samaria and told him where to go. On his arrival, the Spirit told Philip what to do, and the church at Samaria, by releasing Philip for a mission, did in fact, the baptism. In all this, God kept His law unbroken; the Church did the work; the convert was baptized, and its like will never be matched again.

Infants Are Baptized to Save Them.

Quotations from prayer books, and a conversation with a cultured lady of the Episcopal faith, show the caption to be true. I was a guest in that lady's home for the night. Contrary to my pleasure, she directed the conversation to baptism; from that to baptism of infants and infant church membership. After being alone for the night, as nearly as I could recall it, I wrote the conversation which was substantially as given below. She said in part:

"Episcopalians baptize their infants when old enough to be baptized, and we bring them up in the church. It is certainly the right way to do; it looks so nice. But when I go over to the Baptist church I see more than twenty little children not baptized; not in the church, and they are *just nothing!* It makes me so sorry to see the little creatures neglected in that way. I want to take them over to our church, have them baptized and make something of them!"

"Sister, why not wait until they can hear, repent, believe and be baptized on personal, oral confession of faith in Christ? Why break the model given us at the Jordan under John's exactions, who knew how it ought to be?" I asked.

"Oh, bring them in, bring them in, and let them confess at their confirmation, when fourteen years old," she said, and her earnest looks said it more completely than did her words. "Raise them up in the church and let them grow up as Christians!"

"The people at the Jordan were baptized immediately *after* belief and confession. The same is true of the eunuch, Paul, Cornelius, the Philippian jailer and the 3000. We ought to be careful not to break the Scripture models. If we begin it, we can not tell whither it will lead. I suppose you will look upon baptism as a means of grace, that brings salvation unto the baptized?"

"Yes, and it is full of comfort to the mind," she said.

"If your prayer book is handy, I wish you would read to me the formula of baptism. I suppose you are familiar with it and can turn to the subject."

"Oh, yes; I can do that. I will read to you from page 245: 'Dearly beloved, for as much as all men are conceived and born in sin, and our Savior, Christ, saith none can enter the Kingdom of Heaven unless He be regenerated and born anew of water and the Holy Spirit, I beseech you to call upon God the Father, through our Lord Jesus Christ, that of His bounteous mercy He will grant to this child that which by nature

he can not have; that he may be baptized with water and the Holy Ghost and be received into Christ's Holy Church. N. I baptize thee . . . We receive this child into the congregation of Christ's flock, and do sign him the sign of the cross. Seeing now, dearly beloved brethren, that this child is regenerate and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits.'"

The twenty-seventh article says: "Baptism is a sign of profession * * it is also a sign of regeneration or new birth, whereby as by an instrument they that receive baptism rightly are grafted into the church. The promises of the forgiveness of sin and of our adoption to be the Sons of God by the Holy Ghost, are visibly signed and sealed.

And, Mr. Mann, in our children's catechism, they are taught to say this: "In baptism I was made a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven." Our ritual further says: "Infants are conceived and born in sin and can not enter the Kingdom of God unless they are born anew of water and of the Holy Ghost."

"John Henry Blount, an eminent Divine of the Church of England wrote an 'Exposition of Articles and Prayer Book,' " said that lady's daughter, "And I will read for your instruction," she said, "what Mr. Blount said in his Exposition on baptism, if you would care to hear him," she continued.

Read it by all means, as we are investigating the subject of baptism, I said in reply.

"Well, here it is: 'In the institutions of a Christian

man, the Church of England declares that inasmuch as infants and children, dying in their infancy, shall undoubtedly be saved thereby (that is, by baptism), else not.' In the last revision of the Prayer Book, we read: 'It is certain, by God's Word, that children which are baptized before they commit actual sin are undoubtedly saved. In other words we are certain of the future happiness of the baptized, but we have no assurance of the salvation of the unbaptized infant. The question must thus be left in obscurity, as we have no sufficient warrant to go beyond the cautious statement of our church.' " "This satisfies all good Episcopalians, and we think it ought to be satisfactory to everybody," was the modest comment of the daughter.

"And yet, my good sister, the same Eminent Expositor closed with the statement that this was a '*Cautious statement of your Church.*' There is no allusion to it in the Holy Scriptures, that for it the church pleads no Divine Command. He thus makes the writers of His church greater in authority over Episcopal members than is the authority of the Bible! In other words, that statement means that the Episcopal church claims to have authority to write laws greater in authority than what is written in our Bible. If that is so, why should Episcopalians want a Bible? Do not Catholics do the same thing? *Baptists strive to have a 'thus saith the Lord' as their sufficient authority.* YOU WANT A 'THUS SAITH THE CHURCH!' "

"Sister, the Bible's comment on that formula and declaration is quite severe. Christ came to be a *Prince* and a *Savior*, and *He* shall save His people from their sins. Baptism, under that formula, robs Christ of His

office as Savior, for by it you *save* the child in baptism. Again, it is said: 'There is none other name given under Heaven among men whereby we can be saved.' We can have but *one* Savior; that is Christ. There is this difference between Baptists and all who baptize in order to save:—

They believe in Christ, but trust in baptism for salvation.

Baptists believe in baptism, but trust to Christ for salvation.

Baptists teach that salvation must precede baptism—that the soul comes to Baptism through Christ.

Paedo-Baptists teach that baptism precedes salvation and that a soul comes to Christ through baptism. That is a wide world of difference.

She arose to her feet and stood in deep, quiet thought for a few moments, and then said: "Well, the Baptists must be right in some things. I wish you a good night's rest and pleasant dreams." Then she and her two stately daughters withdrew from the room.

PRESBYTERIAN CONFESSION OF FAITH—

Chapter 28.

"Baptism is a sacrament of the New Testament ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible church, but also unto him a sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins, of his growing up unto God, through Jesus Christ, to walk in newness of life.

2. "The outward element to be used in this sacrament is water.

3. "Dipping of the person into water is not necessary but baptism is rightly administered by pouring or sprinkling water upon the person."

The Augsburg Lutheran Confession (1530), Art. 9, says: "Baptism is necessary to salvation; by (it) the grace of God is offered; and children are to be baptized, who by baptism are received into God's favor."

The same Article condemns the "Anabaptist" for teaching that children may be saved without baptism: "*pueros sine baptismo salvos fieri.*"

Methodist Discipline.

The Methodists (North and South) have a discipline which is "practically identical on the subject of baptism," and their formula in baptism have a similar form and doctrine of the Episcopal "Prayer Book." Infant baptism, church membership and baptismal salvation are clearly defined in all. I have made sure of it by reading them.

The Methodist Episcopal Church has substantially the same ritual for the administration of baptism as that found in the Episcopal prayer book. Their ritual reads thus:

"For as much as all men are conceived and born in sin, and our Savior, Christ, saith: 'None can enter into the Kingdom of God except he be regenerate and born anew of water and of the Holy Ghost,' I beseech you to call upon God," etc.

It is our object to present the views of the leading denominations on baptism, that when our people *look*

for baptism in the New Testament, they may be able to intelligently compare what men have said, with what God has said. In Wesley's Notes on the New Testament on John 3:5 he says that "Baptism is a means of the birth." In Acts 22:16 he said, "Baptism is both a means and a seal of pardon." In his sermon on "New Birth," he said: Infants are born again in the act of baptism."

Mr. Wesley on Baptism.

Mr. Wesley said some things which his followers are trying to hide and forget. For example, one of the numerous Christian Advocates has been asked this question: "Does Wesley anywhere say that baptism cleanses the child from original sin?" The editor's answer is: "As far as we know he does not." Evidently the editor has never read or failed to remember Mr. Wesley's treatise on baptism found in that standard Methodist volume, "Doctrinal Tracts." The Discipline requires that Methodist preachers shall study Wesley's doctrinal standards and sermons, also his "Notes on the New Testament" during the first three years of their conference connections.

In our edition (1850) of the "Doctrinal Tracts" special attention is called to Mr. Wesley's "Short Treatise on Baptism." Turning to that treatise I find it quite interesting reading. Let me quote a few sentences: "It is true we read of being buried with Christ in baptism, but nothing can be inferred from such a figurative expression." Nevertheless, in his "Notes on the New Testament," on Rom. 6:4, Mr. Wesley said:

that that same expression refers to immersion! As to the "benefits we receive by baptism" the treatise maintains that the "first of these is the washing away of original sin"—"the merits of Christ's life and death are applied to us in baptism." Again: "Baptism is the ordinary instrument of our justification." Under this head, Mr. Wesley quotes approvingly what "the rubric" says: "It is certain by God's Word that children who are baptized, dying before they commit actual sin, are saved." He also favorably urges: "Agreeably to this our church prays in the baptismal office that the person to be baptized may be washed and sanctified by the Holy Ghost, and, being delivered from God's wrath, receive the remission of sins, and enjoy the everlasting benediction of his Heavenly washing."

Once more I quote: "By baptism we enter into covenant with God." "By baptism we who were by nature children of wrath are made children of God. And this regeneration, which our church in so many places ascribes to baptism, is more than barely being admitted into the church." "By water then, as a means, the water of baptism, we are regenerated, or born again." Mr. Wesley adds right here: "Nor does she ascribe it to the outward washing, but to the inward grace, which added thereto, makes it a sacrament. Herein a principle of grace is infused which will not be wholly taken away unless we quench the Holy Spirit of God by long continued wickedness."

It should be noted that the Methodist editor of the Tracts, in a note, says that "Mr. Wesley, as a clergyman of the Church of England, was originally a high-churchman. When he wrote this treatise in the year

1756, he seems still to have used some expressions in relation to the doctrine of baptismal regeneration which we at this day should not prefer." Exactly, but it must also be stated in fairness that Mr. Wesley never retracted any of those expressions, and in his printed sermons he insists just as strongly upon baptismal regeneration. These sermons were written during the height of his work as a "Methodist."—BAPTIST AND REFLECTOR.

A Serious Error.

To the writer a serious error appears in "baptizing infants and bringing them up in the church," consisting of eight things:

1st. Moses and Christ make "hearing" paramount in acts of obedience and service to God. Deut. 4:10; 6:3-4; Mark 12:29. If this duty is denied to little children or infants by baptizing them, it takes away their personal obedience to God in baptism.

2d. "Repentance towards God and faith in the Lord Jesus Christ" comes next to believing. These are impossible acts for infants.

3d. Hearing, believing, repenting, confessing must all be placed before baptism to make the order scriptural. This is denied to infants.

4th. An oral "confession by the mouth" must precede baptism, which is denied infants.

5th. Baptism disunites infants from these requirements and denies to them believers' baptism later.

6th. A line in those churches cuts them off from the Lord's table, a place which all baptized people have a right to approach and show their faith in our Lord and Savior, hence, a restricted communion against their members is the result.

7. Eating the Supper is witnessing for Christ, which infants are not allowed to do though they are baptized members.

8. The Supper is a prophet foretelling the coming of Christ to earth, and "little children" are denied a right to prophesy. "So oft as ye eat this bread and drink this cup ye do show forth the Lord's death till He come again."

Acts 2:38. This is often urged upon me as a proof of baptismal salvation and spoken of confidently as such. The Holy Spirit, we are told, was not promised only on condition of baptism. Advocates of that faith were never more wide of the mark in the assertion. It was not the Spirit that was promised; it was the "*gift*" of the Spirit that Peter promised. The "*gift*" was the power to perform miracles by the Spirit.

The part of that verse stressed reads thus: "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." It seems to be a very clear question in that sentence that the final end to attain by "repentance and baptism" was to get the *GIFT* of the Spirit. Even if it be admitted that it was in order to receive the Holy Spirit, we could not work under the order of the Gospel as it was preached to the Jews. We would have to become Jews before it would apply. That order was changed for and unto the Gentiles in giving them the Gospel as is witnessed in the case of Cornelius. A certain qualification must possess the Gentile, before baptism, if his baptism is legal and scriptural. That was not required of Jesus before

Peter preached the Gospel to Gentiles at Cornelius' house. Peter made the statement clear in that verse. The gift of the Spirit was to perform miracles, a power in the hands of the Apostles, and was bestowed by them on those who were baptized by the laying on of Apostles' hands after Pentecost. The Apostles laid hands on only those who were baptized for the purpose of transmitting the GIFT. None but apostles performed miracles after Pentecost until the Apostles laid their hands on them who were baptized.

There was a difference of some sort in the preaching of the Gospel to the Jews and Gentiles. "Peter was sent to preach the Gospel to the circumcised."—Gal. 2:7. Peter held the keys of the Gospel to the Gentiles, and no sermon was preached to the Gentiles as such until Peter went down to the house of Cornelius. There the order for all time to come for Gentiles was opened up by giving them the Holy Ghost before baptism. Thereupon Peter unlocked the Gospel door to the Gentiles upon the *receipt*, but not the *gift*, of the Spirit before baptism. It is not on record in the New Testament that any Gentile ever exercised the "gift" of the Holy Ghost in performing miracles. It was never the pleasure of a Gentile to exercise that office. Simon tried to buy it, with the saddest of results!*

* John promised that all who heard him preach should have a baptism of the Holy Ghost, or with fire. Those who believed and accepted a water baptism should have a baptism of the Holy Ghost in this life when Jesus came. Those who heard and refused a baptism of water in this life should get a baptism of *fire in hell*. So John's preaching was elementary and fundamental doctrines of the New Testament.

The human side of the son of Mary came to John, demanding baptism of him, as an "example" to all who

would have Sonship with God. It was the human side, showing what would make us worthy to fulfill all righteousness. His outer man had Jesus Christ the anointed Savior within. That was the "example," and His example requires that no one is a proper subject of baptism who has not the "Anointed Savior" in the inner man. The Holy Spirit had been enjoyed by Samuel, Saul, David and all the prophets without water baptism, and what sane man would question their salvation?

If it be true that Christ came to be "a Prince and a Savior," is it not robbery to Him to trust in the performance of one, or of all the duties as a Savior? There can be but one plan of salvation. If we could find that doing duty would save, then there are numberless Savors! Paul tells us of "a cloud of witnesses who died in the faith, before baptism or a church was given to the world;" and they were saved by that one plan, which began at the first Adam and will continue until the last Adam arrives. All men if saved, must be saved by that one plan. It began with Abel, and continued to Enoch and Abraham, and to such a multitude that "time would fail" Paul to tell their names. John, in his Revelation, could find no man "able to number the saved."

If baptism is a means of salvation, ought not the churches to marshal their forces and go out like Mahomet, forcing on pain of death, baptism on the world? Mahomet was consistent to his faith. It was the only logical thing for him to do, to propagate his religion. If baptism brings salvation, would it be a logical thing for a church to do as did Mahomet?

These questions are introduced to help widen our

view about baptism, and to keep us out of hurtful errors about it. It is a personal, willing obedience to baptism called for by the Christ. I want no more; I will take no less.

Types of Baptism.

What man has not had the anxious light-seeker in his congregation—people wanting the “Marvelous light and liberty of the Gospel” to shine in upon their souls? How many in the world are stumbling over questions that keep them away from their Savior?—questions to no profit, such as: who was Cain’s wife, and who was Melchizedek? May these lines run home to some undecided souls, and bring them quickly to Christ! Whatever is foreshadowed in the Old Testament shines so brightly in the fact, it lights up the New. God, in His goodness, gave the prophets some bright glimpses of the Church in these, our glorious days. David and Isaiah had more beatific scenes of “The Glorious Lord” and His Church before their spirit eyes than all others in the days of the prophets. David was baptized with the Holy Ghost, and saw his similarity to a man baptized in water and in the joy of his soul he cried out: “I am like a green olive tree in the house of God.” *Psa. 52:8*. Zechariah’s writing is more about Israel, as the Church, than of Israel, the seed of Abraham. The most unbounded delight is thrown into his words, as he talks with an angel. “What seest thou? and I said I have looked, and behold! a candlestick all of gold, with a bowl upon the top of it, and has seven lamps thereon, and seven pipes

to the seven lamps are upon the top thereof; and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof."

He saw the richness of the Church under semblance of a golden candlestick. The two olive trees were figures of our two ordinances—one for Baptism on the "right side"—outside; and one for the Supper on the "left side"—inside. Literally, the Church standing with right hand outstretched to receive and welcome in, by baptism, into full fellowship at the Lord's table.—Zech. 4:1-3.

All these show the amount of outside preparation before one can properly enter upon an inside duty. The separation, sanctification and purifying is to be attended to before entering. John looked on at some of that mysterious glory, and said: "And the seven candlesticks which thou sawest were the seven churches."—Rev. 1:20. "And I will give power unto my two witnesses, and they shall prophesy a thousand, two hundred and three-score days, clothed in sackcloth and ashes. These are the two olive trees, and the two candlesticks standing before the God of earth."—Rev. 11:3-5.

I give here a clipping from the Texas *"Baptist Standard":*

"Dear Brother: In answer to Sister Ballard's question, 'Who are the two witnesses found in Rev. 11:3?' Your answer is not satisfactory to me, as by common consent the world of to-day takes them to be either 'Enoch and Elijah,' 'The Jewish and Christian church,' 'The Old and New Testaments,' or 'Two of the Apostles, sent out two and two,' etc. Now, let me ask, when

did the world see either of these dead in the streets of the city, as described in that chapter? Never. Then they, or either of them, can not be the witnesses spoken of by John. Then, who are they? The answer is plain, it seems to me. They are Baptism and the Lord's Supper. You ask, have I any authority for my conclusions? I think so. You will note that there are two things connected with Christ's life and death essential to man's salvation. These are spoken of in Rom. 4:25: 'Who was delivered for our offenses, and was raised again for our justification'; i. e., Christ must die and rise again from the dead. If there was a failure in either, then we fail of salvation. They did not fail. These points are required to be constantly kept before the public mind, and are so kept by baptism and the Supper, and John so presents them in I. John 5:8; 'There are three that bear witness in the earth—the Spirit and the water and the blood; and these agree in one.' Here we have three witnesses who testify—Spirit, water, blood. How? In the Gospel, baptism, bread and wine. Christ was fully made known in His baptism, and He conquered death by His blood. See I. John 5:6. Christ 'came by water and by blood.' He left the baptism and the Supper as witnesses, and commanded their perpetual observance. In my baptism I declared my faith in Christ as the resurrection. In the Supper I testified of His death. This I can do (1) by their spirit or design; (2) by their form. What are they? I must be buried in baptism, believing in Christ with the heart that Christ is the Savior. In the Supper, I must eat and drink, discerning the Lord's broken body. The true meaning of the witnesses was

lost for hundreds of years. Their forms, though, were observed, in giving immersion to people to save them and by giving the Supper for the same purpose. Even now they are so used by the so-called Christian world. Where? Just where John saw them; 'in the streets of the great city,' which spiritually is called Sodom and Egypt, where also our Lord was crucified; i. e. (Babylon described in the Bible), where 'they of the people and kindred and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves, and they that dwell upon the earth shall rejoice over them and make merry, and shall send gifts, one to another, because of these two prophets' (witnesses). Now, here is at least a good picture of Rome for 350 years before the Reformation, and it is still quite good to-day. Baptism is dead when given to a babe, and the Supper is quite as dead when given to express friendship, etc."

My good brother, it seems to me that the picture John drew fairly and positively describes the ordinances of the Lord since the day the woman was driven into the wilderness for 1260 days, and will continue until she returns fully. The woman is the true church of Christ, and the witnesses are His, but dead, because their testimony is made false, being given for wrong purposes by the great city of Babylon. In these opinions I may be wrong, yet I fully believe they are scriptural."

Baptism is also represented as "a tree planted by the rivers of water" (Psa. 1:3; 17:18; Jer. 17:8), and again "Set thee up way-marks; make thee high heaps; set thy heart towards the highway, even the way which thou wentest; turn again, Oh, Virgin of Israel, turn

again to these thy cities," spake Ezekiel. The ordinances are called way-marks and high heaps; the Church he calls a Highway. I will introduce one more of these similes, from Zechariah 6:7, in which the ordinances are seen as "crowns of silver and gold on the priest's head."

These bold and beautiful figures seem to have run the prophets mad with delight. They invariably saw but *one thing* in their foreglimpse of baptism. To-day men seem to see immersion, pouring, sprinkling, trine immersion and immersion face downward as the fulfillment of prophets' visions. The visions were sublime to prophets; but to-day men are mad and say, alas, that "immersion is ridiculous and indecent; a practice of shame that cultured ladies reject." Yet these self-same men will lead "cultured ladies" down into a "liquid tomb" rather than miss them from their fold! Oh, Spirits of just men made perfect by obedience, where art thou?

Lights of Baptism.

On the mount the Savior said to the disciples as a unit, "Ye are the light of the world." Then, taking them separately, in these words: "Neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light to all that are in the house"; and utters a command, "Let your light so shine before men," etc., not allowing a light to be hidden in a cloister nor by walls of a convent, where lives are buried out of the world, where it will not cause men to turn and glorify our Father which is in Heaven. It is said: "The Lord

added to the Church daily the saved," thus showing that the saved man is in the Church; and, that "ye might be blameless and harmless, the Sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."—Phil. 2:15. Something set them apart "as lights"—the servants of Christ. Who can say that it was not baptism? The church's relation to the world is three-fold. Christ said to the Church: "Ye are the light of the world;" "A city that is set on an hill can not be hid," thus working out Isaiah's definition of a church (62:12); and as a preserver the Lord's people shall bear a part (Psa. 25:25; Isa. 49:8). Again, Jesus said: "Ye are the salt of the earth." Salt is a preserver, but it will not preserve the flesh of a live animal. It must be slaughtered first, and then salted, in order to preserve it. The animal was not in a state of decay when living, nor when slaughtered. Slaughtering preserved the live animal—salting preserved the slaughtered. Preaching the Gospel slaughters the sinner—baptism preserves him. Read Gen. 32:30; 45:7; Deut. 6:24; Job 29:2; Psa. 25:21; 36:6; Isa. 49:8; Luke 17:33.

The Effect of Baptism.

We have looked at preaching, hearing, belief, repentance and faith as moving causes which impelled us to accept baptism, and now its effect, or the relation it puts us in with the Father, Son and Holy Spirit, claims an examination. "The like figure whereunto baptism doth also now save." (I. Peter 3:21) showing that our baptism is not a FACT but a "FIGURE" of salvation. But lest

we might risk our salvation in baptism, Peter moved forward so smoothly with the completion of the idea, and said, "It is not the putting away of the filth of the flesh, but the answer of a good conscience towards God."* Keep in mind that figures only represent value,

* The margin says baptism is a complement of the mind. That must mean the mind of the one baptized towards the baptizer and of the church into which he is adjusted by his baptism. Every member's mind must be complemented or adjusted to every member in their fold by the act in the baptism of each member of that body for them to be in FULL FELLOWSHIP with each other.

number of quantity abstractly; without having value, or being the number or quantity itself, only a representation. Baptism is a FIGURE. "The answer of a good conscience towards God." *"The complement of the mind."* R. V.

The Lord had John write several years later to say: "The Blood of Jesus Christ, His Son, cleanseth us from all sin;" and from Paul we have another note on that thought: "Without the shedding of blood there is no remission." All the Jewish sacrifices point to the same end—no blood, no redemption, no reconciliation, no remission of sin.

Eph. 1:7; I. Peter 1:18-19; Rev. 1:5, 6, 14.

Every idea of water salvation must give way before such testimony. Paul, what have you to say about a baptized believer?

"Why, sir, I have this to say: We are dead, and our lives are hid with Christ in God."

But how hid Paul?

"Why know ye not that so many of us as were baptized into Jesus Christ were baptized into His death?"

"That is how you are hid—baptized out of sight and hid."

Well, Paul, how baptized? What effect does it produce? Does it really kill us?

"Oh, no! Not in a physical sense does it kill. We are dead before baptism and must be *buried* into death with Christ and *raised from the dead and buried state to walk in a newness of life* 'by the glory of the Father.' Our baptism is a *planting* together with Christ only in the *likeness* of His death and the *likeness* of His resurrection, also. It stands a witness of the death, and resurrection of Christ."

"O, Paul, how thou hast led us on and strengthened us with thy clear, plain instruction; for now we know we can not be in the dark with the radiance of this light shining over that beautiful emblem! It is so rapturous to know that we are no longer of the world—buried out of it. While we remain left in the world, we are a *likeness*, a *picture* of Christ's *death*!"—*Baptized!!* a glorious state !!!

"Yes, all burials in baptisms will remain fadeless pictures in memory after this, when we see people buried in Jesus. It is surely a witness to rebuke sinners and to give the *answer* of a good conscience."

"Yes, my children, for as many as have been baptized into Christ, have put on Christ," said Paul, as he waved us adieu. Gal. 3:27.

Our baptism puts us in twelve states or relations to God, viz.: dead, planted, buried, resurrected, preserved, blood-cleansed, new-life, hidden, picture-likeness, witness and prophet.

Two Things in Life.

Our appearance at the judgment will avail nothing good for us with life partly filled. God has given us one choice: obedience to what He has said; not to a man-made faith; not to what some one may want it to be. God, the Omnipotent, made the right yoke and calls our necks under it.

God made his laws without the consent of man. They are His property, and men have no more right to take such of them as stand in their path, wrap them up, label them "Non-essential," and lay them away than they have to take a *man's* property and *destroy* it. If any should take the law, "One Lord, one faith, one baptism," and so transform it as to read, "One Lord, one faith and one baptism which baptism is sprinkling, pouring or immersing," has he not tampered with God's law so as to destroy its evident meaning. Spurgeon says: "No man objects to pouring or sprinkling water upon a man or child as a ceremony in naming or offering one to God, but it becomes an offense to say that such is commanded for baptism to a believer in Jesus.

Preparation.

The first thing is preparatory and consists of "HEARING," "REPENTANCE" and "FAITH." I have given sufficient notice to the importance of "hearing." Repentance is one of the foundation timbers, and there can be no Christian life without it. A ship can be built as well without a keel as a Christian life can without repentance. Pulpits are not emphasizing it as they ought.

"The beginning of the Gospel of Jesus Christ, the Son of God; as it is written in the prophets (Mark 1:1-2); and the first record made of the preaching in that beginning is: "Repent ye, for the Kingdom of Heaven is at hand." That sentence charges man with guilt before God. It is a "branding iron" in God's Word against every soul. It is the keynote of the Gospel as opened by John the Baptist, by Christ, by Peter and by Paul. "Repent ye and believe the Gospel," was in the Savior's first sentence, and was often repeated by Him. It was the leading thought of the closing eloquence of Peter's sermon at Pentecost. Paul made a masterly defense of repentance to the Corinthian Church, showing that it must work a "godly sorrow unto salvation that needeth not to be repented of." II. Cor. 7:10. It can be ignored only at a fearful cost to the impenitent.

Faith is another elementary foundation principle on which a Christian life must stand. "Without faith it is impossible to please God." "Whatsoever is not of faith is sin." If all man's days were applied in a treatise on faith, it would not be made more clear than that deliverance of Paul. Repentance is the measure of our faith, the yardstick of our opportunities.

Closing up of Preparations.

The second stage consists of BELIEF, CONFESSION, BAPTISM AND SEALING. This is first in intelligent obedience and is secondary as to the finishing of a perfectly rounded out Christian. I have treated confession. We have seen that repentance and faith are in-

separable links in the chain of salvation, and when one works both must serve. Mark's 'commission contains two acts of obedience coupled up for a believer. "He that *believeth* and is *baptized*." This is God's order down to the end of the world. He shows that baptism is the proof of belief because it finishes the thought, so the idea is in two parts. Belief is one, baptism is the other. Any man elected "must give bond and take oath of office" before he can serve. Giving bond—our confession of Christ; sworn in—our baptism. Not the election alone, but qualifying after, lets us serve in office.

Do you want the "sealing of the Holy Spirit?" Do you want God the Father to own you as His Son? These two states were given Christ immediately after his baptism. Is there any other way for you? Christ "gave us an example to go by." Dare we to break it and say some other way is just as good? If so, why then did Christ come at all?

The Effect of Baptism.

1st. It puts us into the unity of faith. 2d. It makes us of "one accord." 3d. It gives the answer of a good conscience. 4th. It puts us *into* Christ. 5th. It puts Christ *upon* us. 6th. It brings the *Spirit's* sealing. 7th. It makes us sons of God. 8th. By it we establish the law of baptism. 9th. It makes us happy—"Happy are ye if ye know and do them." 10th. It will send us on our way rejoicing, as it did the eunuch. 11th. It puts us in the figure of salvation. 12th. It puts us in the picture of Christ's death, burial and resurrection.

None of these twelve states or benefits are promised in God's Book, only on a willing personal obedience in "doing the doctrines." Tones of defiance, contempt, and sometimes of earnest inquiry, ask: "Can I get to Heaven without baptism? Is it essential to salvation? . . . aunt, my grandmother, my mother, etc., were the very best people *I ever knew*. They are dead and in Heaven, *and I know it. They were not baptized either.*" Well, what we know settles a question so far as it concerns us. It is perfect wisdom. But since we have not been to Heaven, *how do we know that they are there, baptized or not?*

The truth is as I see it. It is not a question of going to Heaven, but of finding Christ. He said the taking, preserving and keeping was His, and that "He had lost none save the son of perdition." If there is an open way to Heaven without Christ, without the Holy Spirit's sealing, without sonship to God, then there is a way up to Heaven without baptism. Christ said: "I am the way, the truth and the life, and no man cometh unto the Father but by Me. Finding Christ then is the all important thing. People have said: "I am waiting to *feel* something. I want to *feel* the Spirit *more*. I want to feel *worthy* to be a *member* of the church and to *eat* the Lord's Supper," and many other senseless reasons are offered.

Can you draw water from a well unless you dig it down to water? Can you harvest a crop unless you dig the ground and sow the seed? Can you find a dollar in the drawer unless one has been put in it? Will a house protect you from rain if you stay out of doors? Can you see how this is in natural things and not see

the spiritual? Now, earnestly, if you want religion to *bless* you, do *something* for religion, and religion will reward you. Certainly you can not expect something out of that into which you have put nothing. Men pushed themselves "by violence into the kingdom at John's preaching and took it by force." Is not their road open to you? They *felt a desire* to escape the "wrath to come." Do you? They succeeded. Can't you? When you get a violent *desire* to seize the kingdom, when you are ready to "seek first the kingdom of God" and come up to the help of the Lord, oh! how gracious will you find Christ to be unto you. May God help you.

Authority for Christian baptism is found only in the New Testament. The most important statements of baptism are given as a matter of convenience to the reader:

"Then went out to him Jerusalem, and all Judea, and all the region round about Jordan and were baptized of him in Jordan, confessing their sins." "And, Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo, a voice from heaven, saying, This is my beloved son in whom I am well pleased." Matt. 3:5, 6, 16, 17. "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins." "And it came to pass in those days that Jesus came from Nazareth of Galilee, and was baptized of

John in Jordan; and straightway coming up out of the water, he saw the heavens opened and the Spirit like a dove descending upon him: And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased." Mark 1:4, 5; 9-11. "John answered, *saying* unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: Whose fan *is* in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner, but the chaff he will burn with fire unquenchable." Luke 3:16-17. "And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost." John 1:31, 32, 33. "After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized. And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized." John 3:22-23. "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:38. "And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded

the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more; and he went on his way rejoicing." Acts 8:37-39. "And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us." Acts 16:13-15. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also *in the likeness of his* resurrection." Rom. 6:3-5. "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Col. 2:12. "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Heb. 10:22. "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ." I. Peter 3:12. .

RECAPITULATION.

Baptism to be Scriptural must comply with :

In Adults :

In Infants :

- | | |
|---------------------------------------|---|
| 1st—Hearing gospel preached;
ed; | 1st—Hearing, impossible; |
| 2d—Understanding the word; | 2d—Understanding, impossible;
ble; |
| 3d—Baptism with water; | 3d—Baptism with water, re-
quired; |
| 4th—Baptism in water; | 4th—Baptism in water, not
required; |
| 5th—In much water; | 5th—Much water not re-
quired; |
| 6th—Going down into the water; | 6th—Going down in water,
not required; |
| 7th—Coming up out of the water; | 7th—Coming up out of wa-
ter, impossible; |
| 8th—A burial in water; | 8th—Burial in water, not re-
quired; |
| 9th—A resurrection from watery grave; | 9th—Resurrection, impossi-
ble; |
| 10th—An act of righteousness; | 10th—Act of righteousness—
?; |
| 11th—Symbolic state of death; | 11th—Symbolic state of
death, impossible; |
| 12th—Symbolic state of new life. | 12th—Symbolic state of new
life, impossible; |
| 13th—Oral confession of Christ; | 13th—Oral confession, im-
possible; |
| 14th—Our bodies washed. Heb. 10:22. | 14th—Washing bodies, impos-
sible. |

BOOK THREE.

THE LORD'S SUPPER.

Take. Eat. This is my body. Do this in remembrance of me.—JESUS.

Keep the ordinances as I delivered unto you.—PAUL.

FIRST CORINTHIANS 10: 15-22.

15. I speak as to wise men; judge ye what I say.

16. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

17. For we being many are one bread, and one body: for we are all partakers of that one bread.

18. Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?

19. What say I then? That the idol is anything, or that which is offered in sacrifice to idols is anything?

20. But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

21. Ye can not drink the cup of the Lord, and the cup of devils: ye can not be partakers of the Lord's table, and of the table of devils.

22. Do we provoke the Lord to jealousy? Are we stronger than he?

31. Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God.

THE LORD'S SUPPER.

The Lord's Supper According to Christ—The Imperative Duty of Christians to Eat—The Restrictions Surrounding It—Its Symbolic Meaning.

Baptism and the Lord's Supper is more often the theme of conversation than any other Bible doctrine. Strange to say that I have not heard as much misinformation on anything as about the Supper. In most things of which people speak, they seek for more information. But the merest tyro in Biblical knowledge is a bold teacher of communion. Very few of the misinformed speak of it from any personal examination they have made. Their knowledge consists of repetitions that were started wrong in the beginning. The practice of "Our Church" so overrides the Bible narrative about the Supper that the reader scarcely sees what he reads when reading the Bible. Repetition is *fact* with many.

Paul is often repeating, "I know, I know, I know." John frequently says, "We know, we know, we know."

"A knowledge of whereof we speak" was the order in Apostles' days. Who has said that, *something else*, shall be the order in our modern days? There will be "no guessing at it." Why should there be?" Is God's Book to be "guessed at," or is it a book to "be *known and read* of all men?"

Another small class who are no longer worthy of membership among Baptists and are preparing to make a leap, have bitterness in their mouths to justify themselves beforehand in their departure. In the kindest feeling that is warmed in my heart toward my fellow creatures and brethren in Christ, as this question has confronted me, a student in search of truth, I will present just as I find it in the Bible. It has never been a point with me to see if the doctrine of the Bible could be made to support Baptists' faith, but if their faith was a natural, truthful deduction of the Bible. My time in a study of the Bible from the first day until now has been that of a pupil on every question. In many things all Christians are agreed, some of which I shall note as I pass along.

In eating and drinking we are truly holding communion with our Lord, when it is directed solely to that end; but sadly do we miss communion with our Lord when we are eating and drinking to show love and fellowship for *each other*. It is then a dead thing. For, when it is taken in in that way, it is diverted from the Lord's purpose as a *memorial supper* of his death, to a *love-feast* among friends.

There is a misuse of the word "communion" in common use. Its primary meaning is to have friendly converse between members of the same fraternity. Farmers, merchants, preachers, teachers, etc., can do this in "fraternal meetings," where they are "considering the good of the order?"

"They that feared the Lord spake often one to another," and Christians thus we see speaking, singing, praying, laying plans for broader work, etc., have com-

munion one with another. The word does not always imply eating.

We found much light in the Old Testament that helped us to find the church and baptism, and I want to draw again on the same fountain in discussing this question. The Old Testament serves as a deed to a plat of land; the New, serves as the land itself. It is necessary then to read the deed to find the point of beginning and to know how to find all the angles and corners.

The point of beginning is Exodus 12. "This month shall be unto you the beginning of months; it shall be the first month of the year to you. Speak ye unto all the congregation of Israel saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers; a lamb for a house: And if the household be too little for the lamb, let him and his neighbor next unto his house take it according to the number of souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year; ye shall take it out from the sheep, or from the goats: And ye shall keep it up until the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat of the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. Eat not it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance

thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste; it is the Lord's passover. For I will pass through the land of Egypt this night and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment; I am the Lord. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance forever. Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses; for whosoever eateth leavened bread from the first day until the seventh, that soul shall be cut off from Israel. And in the first day there shall be a holy convocation, and in the seventh day there shall be a holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you. And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt; therefore shall ye observe this day in your generations by an ordinance forever. In the first month, on the fourteenth day of the month, at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. Seven days shall there be no leaven

found in your houses ; for whosoever eateth that which is leavened, even that soul shall be cut out from the congregation of Israel, whether he be a stranger or born in the land. Ye shall eat nothing leavened ; in all your habitations shall ye eat unleavened bread." (Read the whole chapter.)

Moses was driven to an extremity one day by a peculiar condition in which two men found themselves when the second celebration of the passover was drawing nigh. This needed further legislation to cover every possible situation of a Jew's life regarding that supper, and Moses took it to the Lord, not venturing to say himself, as he was only a scribe who received the law, and not a legislator. The history of the case is here given with the amended law.

And there were certain men who were defiled by the dead body of a man, and they could not keep the passover on that day, and they came before Moses and before Aaron on that day. And those men said unto him. We are defiled by the dead body of a man wherefore are we kept back that we may not offer an offering to the Lord in His appointed season among the children of Israel? And Moses said unto them, Stand still and I will hear what the Lord will command concerning you. And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying : If any man of you or of your posterity shall be unclean by reason of a dead body, or be in a journey afar off, ye shall keep the passover unto the Lord. The fourteenth day of the second month at even they shall keep it, and eat it with unleavened bread and bitter herbs. They shall leave none of it in the morning nor break any bone of it ; accord-

ing to all the ordinances of the passover they shall keep it. But the man that is clean and is not in a journey, and forbear^{eth} to keep the passover, even the same shall be cut off from among his people, because he brought not the offering of the Lord in his appointed season, that man shall bear his sin.—Num. 9:6-13.

The men who had touched the dead body of a man were foul, unclean, profane, and would defile anything they touched that was to be used in religious rites. In that state they were debarred from everything but eating, and it put them under penalty of losing citizenship and to bear their sins forever without a reclaiming clause, if they failed to eat. These two men were between two fires, and only God could give relief. It appears that God had a design in so wording the law as to punctuate the value and importance of eating the passover. God was to make choice of a place where all Jews were to assemble once a year to "kill the pass-over," and no other place would do in the homeland but that place. No exemptions nor substitutes allowed for any cause, not even to the man in a journey. Deut. 12:5-26; 16:2.

I want you to refer back again to verses 16, 47 and 48 of Exodus 12, and note that "all must eat," and also Numbers 9:13, fixing a penalty, making it an inexcusable offense not to eat. See also Galatians 3:10 and Hebrews 10:26 as to the magnitude of offense if we do not eat.

"Command the children of Israel, that they put out of the camp every leper, and every one that hath an issue, and whosoever is defiled by the dead. Both male

and female shall ye put out; without the camp shall ye put them, that they defile not the camps in the midst whereof I dwell." Num. 5:2-2. See also Lev. 21:1-3; Chron. 19:11-13, and 31:19.

God made the keeping of the passover a paramount duty, not to be neglected under any conditions that could arise. Can a shadow be more dense than the substance which made the shadow? If this is foreshadowing Christ's Supper, does it not *show how very important it is to eat it?*

Now I wish to call attention to those who could not eat it though in camp with Israel: Foreigners, strangers, hired servants, and all men not circumcised by a Jewish priest. The law was not a loose mother Hubbard dress that will fit any one, but was made of certain exactions not to be overlooked. It accepted no substitutes, it accepted no excuses, it required exactly what was specified—no more, no less—or there was a "pollution," and so does the New Testament. God made it a duty of the Jewish priest to circumcise all male children, bought servants and proselytes. Circumcision was a custom of Ethiopian, Libyan, Abyssinian, Egyptian, Samaritan and Ishmaelite, the descendants of Isaac's half-brother, and the Edomite, Jacob's full twin-brother.

Should one of them desire to become a Jew he must have the Jewish circumcision. Jethro, Moses' father-in-law, doubtless had his Midianite circumcision, which stood between him and Moses' entreaty to "Go with us and we will do thee good," not willing to have the Jewish rite put on him over his native custom. In eating the passover supper the Jews had this much choice: to

let another family of Jews eat with them, that all the lamb may be eaten, or to burn all that was not eaten in the night, but nothing in the law pushed them into taking a family, as they could burn the uneaten part.

Now turn to section on "HEROIC MEASURES" under head of Public Offenses for a complete list of crimes of which a church must expunge before she sets the Lord's table to eat the Supper. Always remember, that "A little leaven leaveneth the whole lump."

All this that is in the deed must bear heavily enough on the plat of land to make the title good in the Church of God. To know how this governed Christ in establishing the Supper in the church, is needful. Matthew makes the most comprehensive statement of the facts. We will now hear what he says:

"Now the first day of the feast of unleavened bread the Disciples came to Jesus, saying unto Him, Where wilt Thou that we prepare for Thee to eat the passover? And He said go into the city to such a man, and say unto him, the Master saith, My time is at hand; I will keep the passover at thy house with My disciples. And the Disciples did as Jesus had appointed them; and they made ready the passover. Now when the even was come He sat down with the twelve. And as they did eat, He said, Verily, I say unto you, that one of you shall betray me. And they were exceedingly sorrowful, and began every one of them to say unto him, Lord, is it I? And He answered and said, He that dipeth his hand with Me in the dish, the same shall betray me. The Son of Man goeth as it is written of Him; but woe unto that man by whom the Son of Man is betrayed! it had been good for that man if he had not

been born. Then Judas, which betrayed Him, answered and said, Master, is it I? He said unto him, Thou hast said." Matt. 26:17-25.

This is Matthew's narrative, and we should not overlook one fact. That is: This all occurred before Jesus instituted His own Supper, which came after the conclusion of the passover supper. A narrative that tells about the Lord's Supper is given in these words: "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples and said, Take, eat, this is my body. And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it: For this is My blood of the New Testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom." Matt. 26:26-29. See Mark 14:22-26; Luke 22:19, 20.

Mark's statement of the Supper is in nearly the exact words of Matthew, and are on record 14:12-26. Luke was seemingly in haste to finish his account of the passover, and took two verses in which to tell of the Lord's Supper, and placed them as a parenthetical clause in the middle of his story about the Jews' passover. Luke is not so lengthy, clear nor orderly as the two writers before him. Any one who will read thoughtfully the three writers will see this. If we do not deliberate over this feature we will get badly confused in Luke's account and deny one thing only incidentally mentioned by Mark and Matthew, and that is elaborated by John in his gospel: That fact is the absence of Judas from the Lord's Supper, and as being present only partly through the passover supper. See Luke 22:7-23.

John is said to have written his gospel several years later than the writing of the other three gospels, and possibly he had read them. He gives but little that is common in the other gospels, with reference to the passover. A careful examination of John's gospel leads me to see a history of the last days of Jesus' life, beginning in Ch. 7:14. John, in Ch. 13: is very elaborate about the last passover supper with His disciples, but he does not give a formal introduction to the opening up of that supper. It is noticeable to the deliberate reader who investigates, that John does not give the slightest hint as to the Lord's Supper. John elaborates this passover and feet washing to show just when "Judas went out," during the passover and never returned unto Jesus until he betrayed Him with a kiss in the garden of Gethsemane. I call attention to this, to show how Christ delicately manipulated Judas "*who is a devil*," to keep him out of eating the "Holy Communion Service," giving an example "of how devils" must be sent out before we "set the table." Jesus did all these things under the law that "not one jot nor tittle of the law should be left not fulfilled by Him. The Supper of the *Gospel era* was added, to completely close the "*Law Era*."

The law said this: In the most holy place thou shalt eat it; every male shall eat it; it shall be holy unto thee. Num. 18:10. The Lord's Supper should be as holy unto Christians as the passover was to Jews. The passover day was the happiest among all the days of the year. In the fondest anticipation of its approach, he would begin to count the days as it drew near.

But as the Jews had to clean up and sanctify them-

selves before that day, so must the church clean up the guilty, unworthy members before the Lord's Supper is served. 1 Cor. 5:11-13; Heb. 13:7-12.

Feet washing was a part of the last passover supper. It is stated in John 13:10, that Jesus began to fill up full Moses' law by asking and answering questions. Jesus' teaching continues on into verse 17. In the next four verses He made a revelation that caused distress to His Apostles. They began an investigation to reveal which of their number was so base in character as to betray their Lord. Jesus, in answer to the investigations, in verse 26 said: "He it is to whom I shall give a sop (a morsel of bread), when I have dipped it." In suspended breathing, with the deep anxiety of death, they awaited the "dipping." Judas was the last to ask: "Master is it I?" and all unconscious of what he was doing "he put his hand in the dish." Judas was apparently unwilling to repeat the question of the other disciples "Is it I?" but their stillness forced it out of him, while he was running through his mind how best to fulfill his contract with Annas, the high priest. So deeply absorbed in that was he, that he was in a dreamy state as to his actions at table, and of what went on around him. The Savior had prepared His morsel of bread and touched the hand of Judas as he dipped it in the dish. Those who were keenly alive to every word and action of Jesus saw and felt a relief from the charge of betrayal as perfectly, as if their Lord had said: "My friends, this is the traitor," when He said: "Yes, Judas, thou hast said. Take this sopped morsel and eat it." Judas accepted it, and not hardly conscious of what he was doing

until in the act of swallowing the morsel. Then, abashed at what had happened, "he went immediately out, and it was night." The dense cloud having passed away for the moment, Jesus resumed His teaching, which was a legal part of the passover of the Jews. The principal part of that teaching is put on record in the next three chapters, viz., John 14, 15 and 16. That teaching was most appropriately closed by a prayer, and we read it in the seventeenth chapter.

The feet washing, which takes so much of John's space, was instituted, so far as I can learn after years of study, to quell a discordant element in apostolic circles. "The mother of Zebedee's children" made request of Jesus that "one should sit on His right and one on His left hand when Thou comest into Thy kingdom." This excited the jealousy of the remaining ten as to who should be greatest among them when Jesus was removed by death from His leadership. At the table of the last passover they had that question up for the last time. Jesus washed their feet and taught them such a lesson in it that it quelled their feeling of supremacy and hushed up that question into such profound silence that not for eighteen centuries does it come into use again. The Lord had to complete the law, and customs under the law, to become its end for righteousness—to relieve them—the believers, from under the law. If we wash feet we drag ourselves back under the law and then fail to keep the example for want of circumcision. Paul said: "Who-soever is justified by the law is fallen from grace." Is it possible that feet washers are struggling to get out of grace back under the law without knowing

the harm that would come to them if they succeeded? Do you know that they would be under the same condition of the Jews, if they got back under the law? To know the Jews present state read in Romans eleventh chapter. I don't elect that condition. To be exact in washing feet according to Christ's model, no women, but twelve preachers—no more, no less—must be present. The greatest one among them must wash the others feet and leave his own unwashed. To keep the model perfect, one man, the greatest one—must wash the feet of all others present, and then take his seat. No reciprocal washings can occur if the model is our guide. If not, then why wash at all?

I have made a slight examination of the writings of Catholic, Episcopal, Presbyterian, Lutheran and Methodist confessions of faith. I have read the Philadelphia, Baltimore and New Hampshire declarations of faith for Baptists, and it is not in them. I know nothing of it as a practice in the churches until the Hardshell Baptists began to practice it after their departure in 1833. That was full eighteen centuries after Jesus' death before it was made prominent by their practice.

If it was to be kept up by the Apostles and the churches after their death, the Holy Spirit overlooked it and failed to bring to their remembrance the practice of feet washing. And therefore nothing is said of its practice by any of the churches which were under the eyes of the Apostles. Paul said: "Keep the ordinances as I delivered them unto you," and gave us the closest detail of Baptism and how to eat the Supper, but did not mention feet washing. This is evidence

that Jesus used it to bring a leveling equality among the Apostles and all preachers. It was a success, and the one washing closed the act forever.

Christ's teaching was resumed at verse 31, and was continued through chapters fourteen, fifteen and sixteen, in that same room, and most properly closed by prayer, which is recorded in chapter seventeen. After that prayer must be the time when Christ instituted His own Supper, as chapter 18 begins like Matthew 26:29-30 and Mark 14:25, 26. Teaching while eating, and after eating, was part of the law governing the passover. See Exod. 12:25-27, Exod. 13:8-10. It was also a time to ask questions and be taught. See Deut, 32:7; Joshua 4:6; Psalms 78,1-7. In the present chapter and the next three, the Savior was fulfilling every jot and tittle of the law, *and the practice* under that law of Israel.

Now notice how stern and emphatic are the words of Christ: "TAKE, EAT," "DRINK YE ALL OF IT." In obedience to this law when eating, we must "Examine ourselves to see if we be in the faith." (II. Cor. 13:5) as a preparation to eat, and to see if it is to set forth our faith in "Remembrance" of Christ, as to what I do now. It must point to a page of history in the life of Christ as a bleeding sacrifice, broken in body, a Savior of sinners, and that I am a sinner saved by that suffering. And as a witness and a prophet, my eating must declare that Christ is coming to earth again. Finally, I must disclaim any other purpose in mind, in heart or in purpose, than to show my faith in Christ. It is more than my mind can grasp how a church member can refuse to eat in the face of such a strong, uncom-

promising law and be innocent? Can you refuse to eat and not be in rebellion against your God and the Law-giver? (I. Sam. 15:23). "Oh! but I am afraid of my unworthiness!" Let us see if you are. What induced you to be a member of the church? Did you come through faith in the *name* of Christ? Were you full of a desire to be a *real* and *helpful* member of Christ's body? Were you *worthy* to take the vow that is in your baptism? Did you *believe* in your heart that your baptism was in loving obedience to Christ? Yes? Well, whatever made you worthy for church membership prepares you for all the duties of a church member. No duty or obligation of a Christian is greater than partaking of the Lord's Supper.

All Christian people so far as I know are agreed that repentance toward God, faith in the Lord Jesus Christ, and baptism in His name are necessary and required in a church of her members as a pre-requisite qualification to the Lord's table.

God clothed Jesus with "all power in heaven and in earth" from which He drew as authority to say: "TAKE, EAT," "Drink ye all of it." If pure motives and truth moved you to ask for membership in the church, then that, back of your baptism, removes all unworthiness in eating the Lord's Supper if it is eaten in remembrance of Jesus.

The admission that Baptists are scripturally baptized is a confession that those not immersed fled off on a tangent at baptism and are not baptized. If baptism is a qualifying factor to eat and drink in the kingdom, then any one not immersed is not qualified to eat. Now, my brother, you who are not immersed

are not qualified to eat, you yourself being the judge. If you eat it; it is a *carnival* and not the Lord's Supper. And you may say: "am I not eating and drinking damnation because not qualified?" This argument is not made to unchristianize. Let us take an instance: In a meeting, say that twelve relate a most satisfactory experience of grace. Six of them only accept baptism, but I would have baptized all of them on their confession of salvation, as "*the saved.*" Those who were baptized have a scriptural right to eat. Baptism makes the right to the baptized. The need of baptism broke the right of the other six. Suppose the six would go and do something as a substitute for baptism. Can they be admitted on equal terms with baptized members. Eating is not a matter of conscience nor qualification—it is a test of loyalty to Christ in those who are scripturally qualified. Try it with a Master Mason and a would-be Mason, to enter a Masonic lodge, and you will quickly see which enters the lodge. Then Baptism is immersion, or it is not immersion. There is but "One Baptism" made in one way, for one class of people—one class are baptized Christians, the other is not. That is the difference. One can eat worthily, the other can not. The one who is baptized is accepted of Jesus as a baptized laborer in His vineyard. The other is not. Would a laborer be worthy to eat the food prepared for him by his employer? Christ has a right to be the judge of what food He has prepared especially to feed His Church. Church life is much like married life. The husband, who is head of the house, has his home rules and provides the things for his household to eat,

which all enjoy without a question. So Christ has made all His home rules and provides the right food to appear on His table, and expects every one who becomes a member of His household to submit to all His laws, and eat the food He gives. "Oh! dear, don't urge, don't rush me. I am afraid. It is too sacred and I don't want it put at me that way. I prefer to sit back and hover my fear, and not eat."

Well, Satan is out to cheat, to deceive, with a half statement or a double statement—"Like a roaring lion" to frighten some one, "Seeking whom he may devour," with fear, or with deception.

My brother, if you eat, not discerning "the Lord's body;" if you eat to aid church membership; if you eat to show friendship or fellowship, then you are "not discerning the Lord's body," and truly in this you "eat and drink damnation to your soul." Paul thought he had made that question clear in I. Cor. 10:15-22 and 31, in which he said: "I speak as to wise men; judge ye what I say. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body; for we are all partakers of that one bread. Behold Israel after the flesh; are not they which eat of the sacrifices partakers of the altar? What say I then? That the idol is anything, or that which is offered in sacrifice to idols is anything? But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God; and I would not that ye should have fellowship with devils.

Ye can not drink the cup of the Lord, and the cup of devils; ye can not be partakers of the Lord's table, and of the table of devils. Do we provoke the Lord to jealousy? are we stronger than He? Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

From this we see the Corinthian saints needed instruction and correction in their practice. They had been mingling the sacrifices offered in sacrifice to devils with the sacrificial Supper of Christ. By a mixture of the two, they were really eating to devils only. To continue eating to devils was to eat damnation, certainly, and Paul wrote there to correct their practices. In the eleventh chapter we find a further statement: "One is hungry." "Another is drunken"—a description of heathen revelry, put off for Christian ethics. "The feeding of gluttony and drunkenness" were to be displaced by a crumb of bread, a sip of wine in a quiet way, at "One place," at the same time by all, in "Remembrance of Christ till He comes again." TAKE, EAT, is the uncompromising command of Christ. Can you refuse to eat? He promised to give "New drinking," new "eating that ye know not of," and we can not know it in our present state. This unworthy eating and drinking may be practiced in several ways, while there is but one way to do what is right. That way is in *remembrance of Jesus Christ as my Lord and Saviour.*

But I can not understand why all Christians are not "invited" to the Lord's table, persists a friend. Take Matthew's narrative to see who were present, and see if you are not far more astonished at the persons ab-

sent than you are pleased at the ones present. Eleven were present with Jesus at the instituting of the Supper. But who were absent that we might very easily imagine as worthy to be present? I would say His mother, the six other Marys of the New Testament, the children of His mother's home, Joanna and his aunt Salome, Mary, Martha and Lazarus, who were His best of earthly friends; and all that large company of who followed Him from Galilee ministering unto Him of their substance; and last, but among the greatest, was Nicodemus and Joseph, who gave Jesus the first Christian burial. Why was this array of His friends left out if it was proper to invite or permit those not in organized relation with Him to eat the Supper?

If to invite loving friends was the proper thing to do, Jesus had an opportunity never to be surpassed in making invitations. Was it an oversight in Him, caused by the rush of the season, that made Him overlook such friends? If so, then Paul had the very finest opportunity to correct Christ's mistakes when he was correcting and "setting in order the disorderly things at Corinth," under inspiration of the Holy Spirit; but the truth is, he said nothing about it. What gate, then, stands ajar for us through which to make invitations, if Christ took only the immersed Christians in the "organized," "ordained" band to eat with Him without invitations? If you want to eat at Philippi, Macedonia, Smyrna or Ephesus when you pass by, let a church prepare you by immersion, which will be your passport to the table in any church. Jesus had none but baptized members in His church, and only church members ate the Supper as instituted by Him.*

* The order of things instituted by Christ was baptism before church membership and church membership before eating

That is all the reason I can give why countless multitudes of baptized people were not with Him. They were not members of His "organized," "ordained" church. All who will get in a church to-day, as the Apostles did, will need no invitation. Christ could have made no mistake in overlooking the million of baptized people. His command, I want to say again, was too positive—"Take, eat," "*drink ye all of it*"—to leave a crevice for an invitation, and we are not to exercise the goodness to improve on the words, or examples of Jesus. Evidently His example was sufficient for all time. The baptized multitudes not in the church were not to have church privileges until they were *added to the church*. The command is too exacting on members of the church for them to be innocent when they do not eat the Lord's Supper.

Moses' law restricted foreigners and strangers, but made the Jew at home, and the Jew in a journey eat. Paul, with his seven traveling friends, shows us that the traveling brother to-day, when he arrives at Troas on communion day, will take a seat at the table with the home brethren, without waiting as a stranger or foreigner, to be *pulled up* with invitations. Christ left His church open so that all Christians could enter it. If they will answer His call, invitations will be a past question for all the days to come. Who began making invitations, any way? Where did they originate? Give the Scripture on it, please. If our invitations are not scriptural should they be retained as a part of "our church practice?"

Let us now take a glance at the practice of the Jerusalem Church under Apostolic leadership. They

that gladly received His word were baptized and they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread from house to house. Acts 2. No member of the Jerusalem Church would have remained a member if they had been shut off from the table. Don't you know how badly you wanted baptism—would not have stayed in the church without it? Why then will you remain in church and refuse one of her ordinances, when you would not have remained if the other had been denied to you. If invitations in any way amends, modifies, corrects, adds to or diminishes God's Word then see Deut. 4:2; 27:26; Prov. 30:6; Ezek, 44:6-8; Jer. 11:13 and 6-8; Rev. 22:18-19.

I have talked with ministers of all the churches in regard to church members. All of them tell me that baptism must precede church membership, and that church membership is a condition required of all before they can admit them to the Lord's table. Baptists are in line with them. Then all see some things just in the same way. So our real difference is about a baptized membership, and not in the eating. Quite a host of ideas prevail about the "Terms of communion."

The "Practice of Baptists is seclusive, close-fisted, bigoted, narrow-hearted and selfish," has been said by the very people who practice a far greater narrowness—and draw a line through their membership and shut out—their infants and thus become restricted in their practice. Baptists, on the other hand, feel offended if all their members fail to eat and so a real "open communion to all her membership" comes with each eating of the Lord's Supper.

Catholics and Episcopalians give the eucharist only to their own members. Who brings an indictment against them for it? If others are consistently following their "GENERAL RULES," why do they disturb others for doing the same thing?

To hold that Christ instituted Christian baptism on the day of His ascension (Matt. 28:19), as claimed by those pentecostal birthday, theory people, is one of the absurdities that sprinkling for baptism has conceived and brought forth. Even if the baptism of John was not Christian, surely the baptism of Christ was (John 3:22), for if the practices of Christ were not Christian where would we go to find what is Christian? Who would say that the baptism that was administered by Jesus was not by authority of the baptism He received of John?

"If Christian baptism was instituted only after the resurrection, then it would come to pass that the institution of the Lord's Supper, which took place before the crucifixion, was not Christian; or, if Christian, then the Lord's Supper was instituted before Christian baptism. But, as it is universally agreed that in its administration baptism should precede the Supper, the conclusion is inevitable that in its institution Christian baptism preceded the Supper."—*Baptist Argus*.

Some people say it is because of "close baptism" that we let only our own members "in to supper." I do not know of such baptism in the New Testament. If I had the phrasing, I would say:

A Close Membership

in the church results from having a New Testament baptism which secures a right to eat. An affable Presbyterian minister said to the writer: "I think the main difference between Baptists and Presbyterians is in their terms of communion. If they were united in that there would be no difference between them. They are close in terms—we are open."

"Yes, sir; there is a difference in terms, but the real difference lies back in our *close membership*—made close in baptism. Our terms of communion are open to all of our members. Our baptism passes our members on to the table. You have a baptism that closes up at the table against your most innocent membership. All our members eat; a part of yours don't. Our table is open to all in the church. Yours is open to only a part.

I listened to a Methodist minister prove to his delight that "Sprinkling was Scriptural Baptism." I have a sermon on "No Immersion in the Bible," by Dr. A. R. Cocke, a Presbyterian minister of Waynesboro, Va. In it he proves to his own mind "No Immersion." He is boisterously glad that it was pouring or sprinkling, but he did not decide which, nor cause me to decide. Both preachers were in harmony against immersion. If Presbyterians and Methodists can unite on some *one*, thing for baptism, and if they can agree on something in which Baptists can agree with them, then all the barriers to the Lord's table will be removed!"

Spurgeon's Open Communion.

"Well, brother, how about Spurgeon? He was practically an open communionist."

Mr. Spurgeon's open communion was a very unfair thing. He would, on application, grant a "check to communion," to any one not a member of his church, and if the same party applied for the third check he was asked why he had not united with him, and all checks were withheld until their name was on Spurgeon's church roll. A curious custom surely, and practiced by no one else. Mr. Spurgeon said, to an American Baptist preacher: "If I were in America I would be a close communion Baptist." Then why not, Mr. Spurgeon, make that practice in London?

When our friends invite "Christians of all denominations" they are consistent, for so that water is applied in baptism, whether it is much or little; if the individual is satisfied, their church is. Baptists want much water used in a specific way, so that "Our bodies are washed in pure water." Heb. 10:22. This would make a difference also in the quantity used. "Three drops," could not wet nor "wash our bodies."

When Pædo Baptists make invitations to eat they want a man to be a *member* of some church in good standing, or they fail to feel honored by the response.

In proof that Baptists and pædo-Baptists believe that water baptism is a pre-requisite to all who would come to the Lord's table, consult any standard work on "TERMS OF COMMUNION."

"Disciples" and Close Communion.

The Disciples have been considered up-to-date as being "*Open Communionists*," so called. That they have in part, and soon will as a people, give up that

practice, seems an easy conclusion from the following, which appeared in the *Baptist Argus*, April, 1903:

Elder J. A. Hardin, editor of *The Way*, a Disciple paper, and the head of the "Bible School" at Bowling Green, Ky., says on the first page of his paper, August 14, 1902:

"Some time ago a letter from Scotland asked this question: 'What is the divinely revealed practice on the communion question?' and 'What is your teaching on the subject?' It is certain that immersed believers were those to whom Christ gave the Supper; nor is there the slightest evidence that any but immersed believers partook of it in the Apostolic age. We walk by faith when we teach and act according to these facts. I could not partake of a supper, designed to commemorate the Lord's death, set by Pædo-baptists. I could not invite them to partake with us. It seems clear to me that no one who walks by faith can do these things."

He said in *Gospel Advocate*, April 11, 1883:

"I think in some cases it is done (open communion) to court favor with the sects, and in others for the lack of knowledge on the subject. They who do it for favor of the sects, merely to appear liberal toward them, eat and drink condemnation."

He follows Mr. Alexander Campbell, who says in "Christian Baptism," Vol. 6, page 528:

"I object to making it a rule, in any case, to receive unimmersed persons to church ordinances: 1. Because it is nowhere commanded. 2. Because it is nowhere preceded in the New Testament. 3. Because it necessarily corrupts the simplicity and uniformity of

the whole genius of the New Testament. 4. Because it not only deranges the order of the kingdom, but makes void one of the most important institutions ever given to man. It necessarily makes immersion of non-effect."

Once a lady was a regular attendant at my services. She was the daughter of an uncompromising Methodist father. She was a reader of her Testament, and from it she became to be a believer in immersion, but did not see far enough to rise above her first impression against "close communion"; neither could she see that baptism, all the time, and in every case, was a pre-requisite to the Lord's table. To meet her case, I prepared my sermon on the "Effect of Baptism." She listened through it very attentively, but after dismissal she broke down in a most piteous cry, and sank down on her seat. A subdued silence reigned among the audience for awhile, awaiting developments. Her husband went and bent over her, speaking soothing words, and raised her to her feet. At the door she came in touch with her son. Claspings him in her arms, she exclaimed: "Oh! if my father could only have heard that sermon!" Her father's faith loomed up so high before her that she could not rise to the importance of the hour, and remained apparently an unsatisfied soul.

I called the third day and made statements which are recorded in these pages, about all churches requiring baptism as a condition of church membership, and that when invitations were made, it was to *baptized members* of churches and not to the unbaptized. "Now, since nothing but immersion would satisfy your

conscience with a good answer to God, these very people you would have me invite, have no baptism, you yourself, being the judge, yet you sit in judgment on us for not doing a thing you condemn. You won't join the Methodists and eat with them because they have no baptism that will make you rejoice, nor you won't come to us and get a baptism that would send you on your way rejoicing. According to the faith of Pædo-baptists, they could very properly ask you who was 'sprinkled in infancy,' to eat with them, you claiming to be a Christian. The Methodists will take the Supper next Sunday. Will you not go up and eat with them? You have all their rights and privileges in your baptism to eat with them?"

"Oh! no, no! no, sir; I must be baptized as Christ was, to have scriptural baptism. I have no baptism! I feel that I would do a great wrong to eat it unbaptized!"

"Why, sister, you astonish me. You carry as good baptism as do any Pædobaptists. And they set the table and eat. That is not all. They *invite* you, and all who have your baptism, all that claim to be *Christians*, and you decline to eat with them. Do you?"

"Most certainly I do, because they are unbaptized, and they certainly ought to have baptism before they set the Lord's table, or ask others to eat with them!"

"Well! You astonish me more and more. You have confessed your faith in my baptism. The church will take the Supper next Sunday. You refuse it at the hands of the Methodist minister. Will you come and take it at my hands?"

"No sir, indeed; I can not take the Supper with any

one until I have been baptized," she said so earnestly and pleadingly.

"And yet, how curious you are! You refuse membership to yourself in a church that believes just the same as you do, because she won't do the very thing you persistently refuse to do. If you can't go and eat with your pædo friends, pray tell me why they should come here and eat with me?"

An open communion church is one in which *all her own* members are free to the table. Restricted Communionists are those who hold back part of their most innocent members—their infants. We are charged with judging them harshly, and they tell us that "We must not judge," the thing they are persistent in doing. But there is one thing we must do. Peter says: "The time has come that judgment must begin at the house of God." Not out of it. Our judgment stops at our door. We must, however, judge of doctrines in order to "Be of one mind" and live in the same faith.

The Jews had an organized national government when the law was delivered to them. The law to eat was in Remembrance to *them only*, as delivered from bondage. Eating with them without becoming a Jewish subject in all their rites would have meant nothing at all, and very little as a proselyted Jew. The same is true in the church. Eating without membership in a church is nothing. Absolutely nothing! Or, it is an empty sham, a pretense! The Jewish passover was too sacred for any but a Jew to eat. The Lord's Supper is also too sacred for any but a member, who shows Christ's death in memoriam when eating.

Paul has kindly sent us this message as a question,

“What have we to do with them that are without (our church)?

Must We Not Judge

them that are within (our church)?” If this question was phrased in modern thought, it might read like this: “We must judge our own members that are within. It will take all our time to do it right, and them that are without we must “Let alone.”

OPEN COMMUNION.

There is a double judgment by them that are without the fold. When they make an open call to “All Christians to come and eat,” they judge both themselves, and us, to be worthy. They also judge a Mormon, a Quaker and a Universalist to be unworthy. They judge and think for us all, and then turn on us in condemnation for our judgment of our own. No matter how saintly a Quaker may be he is set aside for want of a water baptism and the other two for a low standard of religion. In this a judgment is freely exercised over other people, as having all the authority in judging.

A brother minister who had kindly listened to the arguments for open communion of both Methodist and Free Will Baptist, found himself confused. “I will go to the fountain head of that doctrine,” he said, “and at their quarterly meeting next Sunday I will hear their presiding elder on open communion.

After a lengthy sermon, the elder said: “We are

going to take the Lord's Supper to-day and we want God's children of all denominations to come and kneel around the altar and take it with us." "I noticed," said he, in relating the circumstance, "that after the preachers got through eating as a select few, that the remainder of the audience were called to partake of the fragments. That was a revelation and a surprise to me, but I held my peace. In that service I saw a wheel within a wheel—a communion within a communion. Preachers ate the Supper among themselves as a select circle, and afterwards called up lay members to eat. I also noted that only his members went up. They ignored in their call the several preachers, as preachers who were in the audience. This made their eating as Methodist preachers very seclusive. The thing they had preached against!

"In the first eating by elder, circuit rider and local preachers, no call was made to Baptist, Free Will or Mormon preachers who were present. Neither did he invite his wife and mother in their select circle. The call to eat in the *Lower House of Methodism* did not reach the preachers, because to accept would be to eat with Methodist laymen and ignore the ordination given them by their own church. Their invitation was in effect an open declaration that ministers of other churches were equal only to the laity of Methodism in grade, and, therefore, could not eat the Lord's Supper in the *Upper House of Methodism*, with Methodist ministers!"

"Preaching and communion next Sunday at the 'Free Will Church' was announced, and I decided to go there, too," said my brother. Very little difference

in manner of invitations of the Free Will preacher and that of the Presiding Elder, and in taking front seats, none but their members went up, while the Methodists packed the back end of the house. Ah! these open communionists don't commune openly." Said he: "What is the trouble?" but he never learned. That brother then asked the people to hear him the next Sunday on "Restricted Communion." He asked the stewards and class leaders and deacons of the Free Will Church in his examination of the subject, that if in their heart and soul they believed in open communion? Yes? Well stand up all of you to say "Yes." They stood up. "Now, then, I want to know why none of you accepted the others' invitations? I think I can prove by you and all the open communionists in the house that you don't believe your own doctrine, for I see you don't practice it here, and you don't 'Let a man judge for himself.' The Mormon Elder there says he will hold communion at his church next Sunday. Every one who believes your doctrine and will prove it by practice, and go with me to the Mormon Church, and eat, next Sunday, with them in their Lord's Supper, stand up.' Not one arose, and he said: "Now I have proved by you, that you don't believe your own doctrine. Hush up your rant, it is only a bait to catch flies," he exclaimed. Those three sermons put a hush on the common gossip about Open Communion in that settlement.

How to Measure Christians.

Baptism is the tape-line by which to measure Christians, but it does not measure all of them. Until one

becomes a Baptist, Baptists have nothing by which to measure him, nor upon which to base a judgment, since baptism is the standard of judgment in Christendom.

I love all who love my Father, but I love my Father, more. I love all who love my Redeemer, but I love my Redeemer more. I would gladly remove every bar or hindrance from the path of those who would come to the Lord, had I the power. The power is in their hands. If they will abuse rather than use the power, their own fault-finding ought to cease. Baptists have a sacrifice to make in going to them. They would not have any to make in coming to the Baptist.

Doctrines of the Pædo world say: "One church is as good as another." Then, if that doctrine is true, there is absolutely nothing in their way to keep them out of a Baptist church, where they can eat the Lord's Supper. Baptists don't say it, because they don't believe that any church is like the Baptist, nor as good. They think any man climbs UP who comes to them and vice versa, any man climbs DOWN who leaves the Baptists.

This feast of the church ought to be looked forward to as the most welcome day of days. In the tenderest words of love, the last night of mortal life, our Blessed Savior said: "If ye love Me, keep My commandments." That feast is the measure of our love to Christ. It is a test of our faith in Him. It is a *remembrance* of Jesus till He comes again.

I, therefore, conclude that absolutely nothing but expulsion from church ought to be a bar between the saved and his Savior.

In Conclusion.

Dr. Wistar Hamilton makes a fine summary of the subject in this volume.

1. Open Communion is Unscriptural.

"It is the Lord's table, and for that very reason He alone has the right to invite or to restrict the invitation. If it were "Our Table," then we could extend the invitation as we might desire and ask all Christians to come."

Baptists are not alone in not making general invitations. Episcopalians and Catholics admit none but their members to partake with them in the Eucharist. Disciples are now teaching close communion, on the score that none but their members were baptized with the right design. Bishops, elders, circuit stationed and local preachers do not commune with their wives and children. They first eat, then feed their society members with the remnants, withholding it from their baby members—the best they have in their church. *That is close communion with the bark on it.* It may be objected that infants are not members, but their Discipline declares them to be members.

2. "To those who judge Baptists unkindly or who take offense at our position on the Lord's Supper, we can only say that we must answer to God for our stewardship, and that to refrain from duty here would brand us with unfaithfulness. This unfaithfulness would make us unworthy of our own self-respect as well as unworthy the confidence of others. This arti-

cle, then, is written to defend the truth, and not to offend the truth-seeker; for, in holding to the "restrictions" placed upon communion we are defending the 'faith once for all delivered to the saints.' Since we are to 'keep the ordinances as delivered' (I. Cor. 11:2), we must do whatsoever God has commanded us, if we would prove ourselves His friends. (John 15:14). If there be a cross, it must be taken up and borne (Matt. 16:24), and if we permit earthly ties, even those of father, mother, wife, children, brother or sister, to come between us and our duty, the Savior says we can not be His disciples. (Luke 14:26).

"It can be easily shown that all denominations are with us in holding to the fact that God has placed restrictions upon His 'Table,' and that it is the duty of Christians to recognize them.

"Not to obey is to say that the Lord has made a mistake in His commandments. If we must declare to man that repentance and faith are pre-requisites to baptism, must we not also declare the pre-requisites to communion? When this declaration has been made, we have discharged our duty, and the responsibility is upon those who come.

"Baptists do not stand alone here. It is right to enforce restrictions such as God lays down.

3. "As to self-examination. 'Let a man examine himself, and so let him eat.' (I. Cor. 11:28; II. Cor. 13:5). The Bible urges this in addition to all other restrictions. God has given us but two ordinances, and these set forth the two great facts of the gospel—an 'illustrated creed.' Just as loving children gather about some little token, the reminder of a departed mother, so we

do this in remembrance of Him, examining our hearts to know if in it we see His work of love for us. Being conscientious does not make a brother right. Says Dr. Alexander: 'We are responsible for our ignorance of the truth.' 'He who is under fundamental error is in a sad dilemma. Do what he will, he sins,. If he disobey conscience, he knowingly sins, doing what he believes to be wrong; and a man never can be justified for doing what he believes to be wrong, even though it should turn out to be right. And if he obey conscience, performing an act which is in itself wrong, he sins; because he complies not with the law under which he is placed.' However, this to us is not inconsistent with respect and love for others. That I love my own mother is no reason why I should hate and speak evil of yours. On the contrary, if I failed to do what God has commanded me, I should be in sin. We warn men to repent and believe before baptism; so should we declare the restrictions here, and not sin by inviting people indiscriminately to the table.

"After all, to practice unrestricted communion not only fails to bring good, but actually results in evil, as may be easily shown from the practice in England. It surrenders our protest against an unregenerated church membership by recognizing as a Christian him who in infancy is 'received into Christ's holy church and made a lively member of the same.' (Discipline, page 258, 1891, M. E. Church, South). Thus turning the world into the church produces lax discipline. Much of her power and purity is lost, and loose discipline means loose doctrine. Then from loose discipline and loose doctrine is but a step to loose morals.

4. "As to elements. On this Protestants are practically agreed. (I. Cor. 11:23ff.; Matt. 26:26; Mark 14:22; Luke 22:19). Would it not be just as proper to use milk instead of wine, as to change any other part of the ordinance? The discussion as to 'juice of the grape' or 'fermented wine' is an attempt to be exact in the observance of the Supper, and we should be just as eager to do the right thing in all the commands concerning it.

5. "As to motive. But there are again very diverse views, and strong reasons for the stand taken by the Baptists. Again we are set for the defense of the truth, and enter our solemn protest against 'transubstantiation' as held by Romanists, leading as it does to gross superstition and downright idolatry; against 'consubstantiation,' or 'real presence,' as held by Lutheran teaching that the communicant receives 'in a corporal sense the actual body and blood of Christ in, under, and with the elements' (Harvey); against the 'mystical presence,' as held by Presbyterians, teaching, as one stated it, that 'our souls are fed by the flesh and blood of Christ, just as our bodily life is nourished by bread and wine'; 'we are truly made partakers of the proper substance of the body and blood of Jesus'; against the doctrine that the Supper is of itself a means of grace,' as held by Episcopalians, Methodists, and others. Were Luther and Calvin and Zwingli right in withdrawing from the 'transubstantiation' idea and protesting against it? Then, are we wrong when, standing upon the Word, we say it is not even to be a social meal (I. Cor. 11:22), but is to show forth the Lord's death (Matt. 26:26; Mark 14:22; Luke 22:19),

and is to be done 'in remembrance of' him. I. Cor. 11:25; 11:2; 15:3).

6. "As to moral life. 'But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner with such an one no not to eat.' (I. Cor. 5:11 cf Matt. 18:15 ff., Gal. 1:7; Titus 3:10). The danger is that we will be more particular about heresy than about immorality. But, though we may overlook this, the communicants do not, and that is why so many of them leave when the table is spread.

7. "As to divisions. The Bible is explicit in condemning divisions around the table. (I. Cor. 11:17ff.) We are commanded, as seen above (Rom. 16:17), to turn away from those who cause such since, if there be occasion for this reproof, we are not really observing the Lord's Supper. (I. Cor. 11:30.) External professions of union amount to nothing, if the facts be to the contrary. To come to the table professing that there are no differences, and still maintain our separate organization, is to proclaim one thing and live another. If there be no divisions, then let us be one. But if our views be different, there is no use proclaiming otherwise. If the faction in the church is displeasing to God, surely even it has grown to be large enough to become a separate denomination, it is no more in accordance with His desires.

"'Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body (the church body), and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one bap-

tism, one God and Father of all, who is over all, and through all, and in all.'—Eph. 4:3-6.

“‘For as the body (human body) is one, and hath many members, and all the members of the body, being many, are one body, so also is Christ. For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit. For the body is not one member, but many. And if they were all one member, where were the body? But now there are many members, but one body. Now ye are the body of Christ, and severally members thereof.’”—I. Cor. 12:12, 13, 19, 20, 27.

8. “As to believers. It seems unnecessary to mention this, and yet it must be emphasized, for some churches receive into their fellowship those who have not believed. Surely no one but a believer can ‘do this in remembrance’ of Him, and it seems strange that any one else should wish to do so. Always, in Scripture, those who partook were believers.

“He that believeth and is baptized shall be saved.” (Mark 16:16). Only believers, or professed believers, were present at the institution of the Supper. (Matt. 26:26; Mark 14:22; Luke 22:19). In Acts 20:7 we are told that ‘the Disciples came together to break bread,’ and in Jesus’ great command He says first to make disciples, then to baptize, and after this to teach them to observe all things (Matt. 28:18-20). If we throw open the doors and fail to declare this, we are doing violence to God’s Word.*

* That command also admits to the table only those who were preached to, baptized and taught.

9. "As to baptized believers. This, as has already been stated, is held by all Christians in theory, the question being, What is baptism? Here Dr. Cornelius Tyree has made arguments impregnable. ('Close Communion.' Salem, Va., 1887.) The word for sprinkle (rantizo) is used sixty-two times in the New Testament; the word for pour (ekkeo), 152 times; the word for wash (louo), 139 times. The word for immerse (baptizo) is used in the same sentence with these and where distinctions are made in these ideas; yet in not a single case has any but baptizo been used where baptism was spoken of. (See the Greek of Acts 16:33 and elsewhere.) In every case where communion is referred to, or where it may possibly have been administered, the believers had been baptized. (Acts 2:42; 4:17; 8:12; 35:38; 10:47; 16:14f; 18:8; 20:7; I. Cor. 13, etc.) Baptism comes before communion, just as repentance and faith should precede baptism.

We find in all the other denominations, that their requirements are baptism (as they practice it), church membership, conversion and orderly walk.

"The 'New York Observer,' perhaps the leading Presbyterian paper of the world, says: 'It is not want of charity which compels the Baptist to restrict his invitation. He has no hesitation in admitting the personal piety of his unimmersed brethern. Presbyterians do not invite the unbaptized, however pious they may be. It is not uncharitable.'

"This position is largely the position of Lutheran, Congregational, Episcopalian and Methodist churches. Mr. Wesley says in his Journal, Vol. 1, page 466, in

regard to a case in question: 'And yet this very man, when I was in Savannah, did I refuse to admit to the Lord's Table, because he was not baptized by a man who had been Episcopally ordained.'

"Our Methodist friends are even closer than we are, for their ministry do not commune with the laity, and many of their own members (the infants) are excluded.

The usual practice in Baptist churches is to pass the elements to all the church, then the deacons return to the pastor, who takes the platter and gives to the deacons. Last of all the deacons give the bread and wine to the pastor.

"Belief and baptism mark the first steps in the Christian life, and the Bible never in a single instance gives the Supper before baptism. We are first born again, and then going down into the water in outward profession of this inward possession, we come up to walk in the newness of life, and in this new life is found the Supper. This very order is significant, but let us not leave God's Word. 'When ye come together in the church,' (I. Cor. 11:18), does not mean the church building, for they had none, and *ekklesia* is never so used. The Lord's Supper is a church ordinance, and anything which goes beyond or comes short of this fails for want of Scripture.

10. "Baptized believers in church capacity. Here surely not an accident. (Rom. 6:51f; Col. 2:12; Gal. 3:26.)

"The Pan-Presbyterian Council of 1880, at Philadelphia, refused to take the Lord's Supper together, because they believed it to be a church ordinance, and

that only those should partake who are subject to discipline. Our brethren of this denomination require also that the administrator shall be ordained a minister of the Presbyterian church.

11th. "How clear and solemn is the injunction: 'Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they have received of us'. (II. Thess. 3:6 R. V.) Then to commune together is to have the same doctrine. (I. John 1:3; Col. 2:5; I. Cor. 11:2; II. Thess. 2:15; II. John 1:11; Rev. 2:14ff; I. Cor. 10:17.) 'Now I beseech you, brethren, mark them which are causing divisions and occasions of stumbling contrary to the doctrine which ye have learned, and turn away from them.' (Rom. 16:17 R. V.; cf. I. Cor. 1:10; Amos 3:3.)

"If men walk not after the tradition which the Word gives (II. Thess. 3:6) then we have not the same doctrine, and are commanded to withdraw ourselves. 'For whatsoever is not of faith is sin.' (Rom. 14:23.)

"It is pitiable for us to declare that our beliefs are one at the 'Table,' and then continue our separate church existence in order to maintain the difference in our faith.

12. "'Apostles' doctrine and in fellowship," (Acts 2:4f.)

"God's commands are not to be neglected by us from mere sentiment. We may be charged with lack of courtesy and brotherly love; yet those who chide would lose respect for us, if we chose our own feelings

or the feelings of others rather than the command of God. He who loves anything more than his Lord is not worthy of Him. The New Testament is our all-sufficient guide. We must not permit ourselves to be guided by feelings, or opinion, or sentiment. These will not stand as excuses for disobedience. 'We have no such custom, neither the churches of God,' is our only reply. The fact that brethren see differently and are conscientious is no reason why I should do violence to my conscience; for on this same ground I should invite the Buddhist, the Brahmin, the Taoist, the Mohammedan, the Romanist, and perhaps the atheist. Every man must answer for himself, and we must do what we believe to be right.

"Discipline and the withdrawal of fellowship at once deprive of communion. What does this mean, if not that those who partake are in fellowship, church fellowship? Without unity, communion is impossible. In I. Cor. 11:17-20, we are told that if we come to the table with divisions existing among us that 'it is not possible to eat the Lord's Supper.' (Amer. Rev.) So that a local church with factions among the members may observe what they call the Supper, but God does not recognize nor approve. 'The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body; for we are all partakers of that one bread.' (I. Cor. 10:16, 17.)

"Here we have the one loaf, the one body, the church, and the many members united. If an unrestricted communion is practiced, the excluded mem-

ber has only to unite with some other denomination and then come to be welcomed.'

Here again we find another restriction laid down by the Word of God. Those who partook "continued steadfastly in the apostles' doctrine." (Acts 2:2.)

"Latitudinarianism must find its justification, if it can, elsewhere than in the teaching of the New Testament.

THE INSTITUTION OF THE LORD'S SUPPER AS TAUGHT IN THE NEW TESTAMENT.

"And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. And when they had sung an hymn, they went out into the Mount of Olives." (Matt. 26:26-30.) "And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave *it* to them: and they drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God." (Mark 14:22-25) "And they continued steadfastly in the apos-

ties' doctrine and fellowship, and in breaking of bread, and in prayers." (Acts 2:42.) "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. For what have I to do to judge them also that are without? do not ye judge them that are within? But them that are without God judgeth," (I. Cor. 5:11-13.) "Now in this that I declare *unto you* I praise *you* not, that ye come together not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you. When ye come together therefore into one place, *this* is not to eat the Lord's supper. For in eating every one taketh before *other* his own supper: and one is hungry, and another is drunken. What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise *you* not. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread: And when he had given thanks, he brake *it*, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood; this do ye, as oft as ye drink *it*, in remembrance of me. For as often as ye eat this bread, and

drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let his eat of *that* bread, and drink of *that* cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." (I. Cor. 11:17-29.) Examine yourself whether ye be in the faith.—II. Cor. 13:5.

[illegible]

BOOK FOUR.

MINISTRY OF THE CHURCH.

“Preach The Word. * * * Neglect not the gift that is in thee, given thee by prophecy with the laying on of the hands of the Presbytery.”—PAUL.

EZEKIEL 33: 2-6 AND ACTS 20: 27,28.

"Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman: If when he seeth the sword come upon the land, he blow the trumpet and warn the people; Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take *any* person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand."

"For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

THE PREACHER.

However exalted or degraded a system of religion may be, it is incomplete until it is crested with a ministry. The higher the plane of a church in its service, the more exalted and dignified will be its ministry. Deacons, clerks or secretaries, and committees, are among the ministers of the church.

There is ever a person and an incident to originate everything that exists. . And the "Gospel of Jesus Christ" is not an exception. It was introduced to the world by John the Baptist when he began "preaching in the wilderness of Judea." Mark 1:1-3. The third chapter of Matthew's gospel shows the minutest detail of the foundation principles as followed up by John. There must be a voluntary "going out to John's baptism, hearing his preaching, repenting and bringing forth fruit," that proves a repentance and faith, and a voluntary calling for baptism of John.

John's models and baptism "were from heaven" and were God's order of procedure for all the days that were to follow. A strict compliance was exacted of all who "went unto John's baptism," "all who refused to follow John's order of things," rejected the counsel of God against themselves." Luke 7:30.

When Jesus, as the son of Mary, came as all other Jews were required to do, it seems that John stood ready to make an exception and change the order of things, but Jesus would not permit it. He gave, as God's son, an example that should never be broken.

Jesus was presenting first his human side to John, and He like John and all preachers of the kingdom must come in the kingdom under the laws of the kingdom in order that "all righteousness" should be maintained in every particular item of the kingdom of heaven!

New things, new orders, new ordinances, for a new kingdom so radically different from the old Theocratic Kingdom of the Jews, that even a microscopic view of them both will not reveal any similarity or connection relating them together. Men have declared that John's and Christ's work were a continuation of the Abrahamic Covenant, and the law of Moses; and, yet they offer no proof beyond their bold assertions. If their statements are true, why discontinue circumcision and the daily sacrifice of oxen?

Men have also expressed doubts as to what element was used in baptizing Christ, whether it was oil or water. Why then did Jesus go to John for baptism when "John was sent to baptize with water" only.

"All Aaronic priests under Moses' law must be washed and anointed with oil as a preparatory service before entering upon their duties as a priest."

True enough. A priest who would enter the High priests office, must have his "BODY WASHED *in the BRAZEN LAVER, in the courts of the temple*, in Jerusalem. Jesus was baptized in the RIVER JORDAN. Priests must be mitred and robed in sacerdotal garments, belted and shielded with a breast-plate containing twelve precious stones, after his washing. Nothing like this ceremony obtained at Christ's baptism. He must then be anointed with oil. No oil was put on Christ after his baptism, which place was about twenty-

one miles from Jerusalem. After these ceremonies the new priest must slay an offering and offer it on the altar of burnt offerings. Jesus did nothing of that sort of service.

No man could be put into the priest's office if not a son of Aaron of the tribe of Levi. Jesus was the Lion of the tribe of Judah. I wonder why those good men did not read up on these facts before saying what we fail to find on the pages of Holy Writ! For a full, clear statement see Leviticus 8, and the references and marginal readings thereunto!

Jesus could not be conducted nor inducted into an office which He had forever filled. *"He was a priest of the Most High God after the order of Melchisedec* and not after the order of Aaron. Levitical priests slaughtered animals among men for men, and burnt them with fire to destroy sin. Christ never rendered such service, as that was not the order of Melchisedec.

David said in Psalm 110:4, "The Lord hath sworn and will not repent. Thou art a priest forever after the order of Melchisedec."

As to Christ's priesthood it was not a mortal office to be filled in mortal life—if a prophet saw him plainly with reference to His earthly mortal service. Zechariah 6:12-13 tells what it was to be. He said: "Speak unto Him saying, Behold the man whose name is the BRANCH, and he shall grow up out of his place, and he shall build the temple of the Lord; and even he shall build the temple of the Lord; and he shall bear the glory and shall sit and *rule* upon his THRONE, and he shall be a priest upon his throne." So it is not exactly clear to us on earth, just what is his priestly

service in full to-day. As king, priest, and mediator between God and man, He is spoken of.

Paul recites David to us in Psalm 110 in several places—Hebrews 5:6; 6:20 and 7:17, and says "For this Melchisedec, King of Salem, Priest of the Most High God, who met Abraham returning from the slaughter of kings and blessed him; to whom also Abraham gave a tenth part of all; *first being by interpretation king* of righteousness (Melchisedec is defined as king of righteousness) and after that also King of Salem which is king of peace. (Christ is King of Peace to a saved soul); without father, without mother, without descent (into the priestly office), or pedigree in his priestly office, having neither the beginning of days or end of life (Levitical priests had both), but made like unto the Son of God, abideth a priest continually (but the Levitical priest could not serve but twenty years).

These are clear and unmistakable definitions "made by Paul and given by inspiration of God," and consequently they can not be wrong. If, then, "Having neither the beginning of days nor end of life" applies to Jesus in his priesthood, his baptism plays no part with him in putting him into his office.

Let us read carefully as history, all 14th chapter. In verse 17 we find that it was the king of Sodom of Genesis, noting the statement in verses 17-24. who went to meet Abraham returning from the slaughter of the kings. Verse 2 says his name was Bera. Bera was his family name, or more properly said, a name given him by his father in childhood. Salem means peace, and Melchisedec in being King of

Salem, it made him "king of peace by interpretation." Bera, in verse 18, is called Melchizedek, which is only his official name. Two towns, Sodom and Salem, are mentioned, and a different name of their king is shown at each place, without showing why—king only in Sodom, both king and priest in Salem. The narrative is not as clear as one might desire to have it.

"Without father [in the flesh]; without mother" [in the church] is said of Christ in the sense of having no genealogical father or mother. Melchisedec was bound to have both, but no genealogy says who they were. Before there was a Confederacy of the Southern States, there was a Jefferson Davis. When the Confederacy was founded Mr. Davis was made its President. There was no lineal descent into the presidency. The Confederacy was destroyed, but Mr. Davis was not. So without a beginning of days in the Confederacy or end of time with it, there was a Jeff Davis. No one can say the same is not true of Bera as king of Sodom. One thing is true, his name is suddenly flashed to view; and as suddenly he disappears, without giving the date of his birth or death. In that fact may we say that he was without beginning of days or end of time as to a recorded statement.

Jesus was like Melchisedec in one thing—He had no earthly father or church mother from which to begin his earthly life. A sudden appearance and disappearance of Melchisedec as a priest left him a priest forever as to the record. Jesus was flashed in as a priest (Psalm 110:4) before he was visible, and now like Melchisedec abides an invisible priest forever. "For it is evident our Lord sprang out of Judah, of which tribe Moses spake nothing concerning priesthood."

For comparison we may say:

Bera was a given name.

Jesus was a given name.

Melchisedec was a revealed name.

"Christ the Lord" was a revealed name.

The double name of both was given by inspiration and revelation. Melchisedec means priest of the Most High God; Jesus Christ means the "anointed Savior."

* * * *

The Levitical priests were *born* and then inducted into office.

Jesus was a priest *before his birth* and could not be inducted into office.

Levitical priests could not remain in the priesthood "by reason of death."

Jesus entered into his priesthood by death, and "abideth a priest forever."

Levitical priests were sons of Aaron.
Christ was the Son of God.

Levitical priesthood was earthly.

Christ's priesthood is heavenly.

Levitical priesthood was infirm.

"Christ helpeth our infirmities."

Levitical priesthood dealt with men after a natural birth.

Christ's priesthood gives a new birth.

RELATION OF PREACHERS TO THE CHURCH.

God, in his goodness, gave us the best gift in his hand. Jesus Christ as Savior was first and best. Preachers as his substitutes in preaching are second best. Hand-in-hand with the ministry comes the church. Through the church and ministry as a medium, salvation is sent as the fourth gift.

Every congregation must be considered an incomplete body when without a preacher.

Jesus makes "hearing" the starting point in a man's salvation, and the preacher lies back of the hearing. "How shall they hear without a preacher?" The commission requires the "preaching" and the "hearing." "Preach the gospel to every creature, teaching them to observe all things whatsoever I have commanded you" (to do). To preachers are assigned, then, two duties: causing to hear; causing to believe.

"How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" So then faith *cometh* by hearing, and hearing by the word of God." (Rom. 10:14, 15, 17.)

Two classes of people have made deliverance against that quotation, one of which said: "I can take my Bible and learn my duty to God, and be holy to Him, without which I can not see Him." Another class said:

"If a preacher must in any way be connected in my salvation or instrumental in my arrival at heaven's gate, I don't want to go there."

God has finished his plan of salvation and put it in the hands of his church for execution as His agent or instrument by which to reach the people and bring them to himself. I will take four out of several instances to illustrate, which I think shows the fallacy of those two classes. In these four instances God has refused absolutely to come between the preacher and his duty. Cornelius had no Bible. God listened to him and let his "alms come up as a memorial before Him." An angel was sent to tell Cornelius to send and get a —Bible? No—a preacher! See how explicit the instruction: "His surname is Peter." He is in the house of Simon, a tanner, whose house is by the seaside in the city of Joppa." In fewer words the angel could have said, "Repent towards God; have faith in Jesus Christ, and let me baptize you," if God would have allowed his own plans to be broken. The Holy Spirit *fell on that man*. Thus will it be for all time to come, as that was a model by which all the Gentile world must be brought to God.

Take another man. He is in a journey going 1200 miles away from where God had planted the preachers for their first labor. Very thoughtfully the traveler was reading his copy of Isaiah's prophecy about Christ. An angel and the Holy Spirit both played an important part in that Jew's future life. Philip, a preacher, was deep in a revival service in Samaria. An angel came to him saying, "Arise and go towards the south unto the way that goeth down

from Jerusalem unto Gaza which is desert." Almost with him in point of time, a Jewish eunuch who had charge of Queen Candace's treasury arrived, on his return to his capital in Ethiopia, after his annual trip to Jerusalem to worship as all Jews had a right to do. The Holy Spirit said to Philip: "Go near and join thyself to this chariot." Philip, after listening to the traveler, read the Hebrew prophet, as he walked along beside the chariot, in gentle tones asked: "Understandest thou what thou readest?" In great surprise the traveler looked up at Philip and exclaimed: "How can I except some man guide me?" This man with a Bible without the "guiding man"—preacher—to "begin at the same Scripture to preach unto him Jesus," and salvation in His name could not understand his Bible. Apollos, who was mighty in the Scriptures, needed Aquila and Priscilla to "teach him the way of the Lord more perfectly," to remove defects in his preaching.

Again, Jesus met Paul personally by the wayside and smote him with blindness. Paul was brought up at the feet of the wisest man in all the law. Here is a man with a Bible in hand having a perfect human knowledge of it. But his knowledge was worth nothing at all to him before Jesus. In piteous pleading of helplessness, he cried out, "What wilt thou have me do?"—a confession of his ignorance of what to do. His knowledge of the Bible was unavailing. Jesus refused to tell him "what to do, honoring his own law; but sent him to a preacher, in Damascus, to get the information for which he cried.

In these cases the preacher was sent to the sinner.

Thus the law was honored, and not broken. Salvation resulted; and it would be that way with us to-day if we obeyed God's law.

OFFICES OF THE PREACHER.

First—see Matthew's and Mark's commission and read them into one statement.

"But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel." Acts 9 : 15.

"By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name." Rom. 1 : 5.

"For if I do this thing willingly, I have a reward: but if against my will, a *dispensation of the gospel* is committed unto me." I. Cor. 9 : 17.

"But contrariwise, when they saw that the gospel of the uncircumcision was *committed unto me*, as the gospel of the circumcision *was unto Peter*." Gal. 2 : 7.

"That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him." Eph. 1 : 10.

"If ye have heard of the dispensation of the grace of God which is given me to you-ward: how that by revelation he made known unto me the mystery; (as

I wrote afore in few words; whereby, when you read, ye may understand my knowledge in the mystery of Christ,) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel." Eph. 3 : 2-7.

"But the other of love, knowing that I am set for the defense of the gospel." Phil. 1 : 15-18.

"Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God." Col. 1 : 25.

THE PREACHER IS AN AMBASSADOR, THROUGH WHOM GOD ENTREATS THE WORLD.

"For the priest's lips should keep knowledge, and they should seek the law of his mouth: for he is the messenger of the Lord of hosts." Mal. 2 : 7.

"Who also hath made us able ministers of the new testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life."

II. Cor. 3 : 6.

"Now then we are ambassadors for Christ, as though God did beseech *you* by us; we pray *you* in Christ's stead, be ye reconciled to God." II. Cor. 5 : 20.

"For which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak." Eph. 6 : 20.

THE CALL TO THE GOSPEL MINISTRY.

The Preacher.

If the law and its observance were "a shadow of things to come" (Col. 2 : 17; Heb. 8 : 5), then the Levitical ministry was "a shadow" of the ministry of the gospel. Aaron and his descendants were to be the only priests, and they "fore-shadowed" Jesus, as the priesthood was not to depart from him on whom it was bestowed. Exod. 28.

The manner of calling and setting apart of preachers in New Testament times is on record, showing that the Holy Spirit calls the preacher, and then calls the church to do the ordaining and sending in Christ's stead, as the "body of Christ." John 15:16; Acts 13:1-3; I. Cor. 12:28; Acts 2:4, and 19:2-6; Deut. 34 : 9; Luke 12 : 13.

Fasting, prayer and laying on of hands was part of that ceremony, II. Cor. 1:11; I. Tim. 4:14. Preachers must be *ordained* witnesses of Jesus. Acts 1 : 22. There must be no haste in ordaining a "novice" or a preacher admitted to our faith. I. Tim. 5:22; 3 : 1-6.

The preacher is the center of church activity, without which it would soon cease to exist. It is quite a struggle in some instances to live with all that the preacher can do. We will now look at the law as it relates to the call of the minister. I will give several Scriptural references, the reader can study them at will. Ex. 11:12; 4:10; 31:12; Num. 3:12, 13; I. Kings 19:9-14; Isa. 6:6-11; 49:1-7; 51:16; Amos 7:

14-16; Zech. 8:16, 17; Matt. 4:18-22; 28-20; Mark 1:16-20; Luke 1:15, 16; John 1:6, 7 and 15; Mark 3:13, 14; Acts 9:23-31; 26:16-23; Gal. 1:15, 16; Eph. 1:4, 5; 3:7-12; II. Tim. 1:9; II. Cor. 5:18-20; Titus 1:5; Acts 13:1-3.

To the preacher is given the ministry of reconciliation. II. Cor. 5:18.

Receiving or rejecting them is accepted by our Lord as though it were done unto Himself.

"He that receiveth you receiveth Me, and he that receiveth Me receiveth Him that sent Me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." Matt. 10:40-42.

"He that heareth you heareth Me; and he that despiseth you despiseth Me, and he that despiseth Me, despiseth Him that sent Me; Luke 10:16.

"Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth Me, and he that receiveth Me receiveth Him that sent Me." John 13:20.

Deacons.

They that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus. PAUL.

Preachers and Deacons are the only officers in a

church to be filled by ordained men. "HOWELL ON THE DEACONSHIP" is the best discussion on the subject that has come my way. Judas seems to have been a deacon or a treasurer for the Apostles, and "carried the bag."

The need and origin of deacons is stated in Acts 6. It was an office created by the church, at request of the Apostles. They were to assume the financial responsibility, which had been in Apostles' hands to that time. The Disciples had sold out their lands and houses and had brought the money and laid it down at the Apostles' feet. Dispensing that fund had taken up part of their time from preaching the Word. Looking after such deacons is a lesson many of our preachers might learn to-day, and put all their time in serving God.

As to their qualifications, Peter said: "Wherefore, brethren, look ye out among yourselves seven men of HONEST REPORT, full of the Holy Ghost, and WISDOM, whom we may appoint over this business. BUT WE WILL GIVE OURSELVES CONTINUALLY TO PRAYER AND TO THE MINISTRY OF THE WORD." So the primary qualifications of deacons were HONESTY, WISDOM, SPIRITUAL-LIFE," financial and executive ability.

To this high standard of Peter, Paul gave others in I. Timothy 3:8-12. A church may enlarge these duties of a deacon as her sphere has enlarged under her activity. No church can ordain a deacon for service beyond her own jurisdiction, and she can retire him from office when in her judgment it is proper to do so just the same as she can retire her pastor and call a new one. And she ought to do so when he ceases to "use his office well."

It might be wise to notice the difference between the call and ordination of a deacon and preacher so far as the history is given.

Preachers were called by the Holy Spirit, who commanded the *church to ordain* them (Acts 13:1-3) and send them out. The preacher called, upon the church to select men whom the *preacher* could appoint as a *diakonas*—a deacon, a servant unto himself to relieve him of part of his duty. Serving tables was one part of a preacher's duty that he laid off on his diakonas—servant—or deacon. Notice the difference: The Holy Spirit called the preacher and called the church *to ordain* him. The preacher called to the church for a helper whom he might *appoint* over a part of his business. Preachers were separated—"ordained;" deacons were appointed. Preachers were called by the Holy Spirit; Deacons were called by a preacher.

It will appear then from this analysis, that a deacon may be appointed to serve during the time the pastor serves the church who had called for the help, and when that pastor retired from that church that it would also retire that deacon.

Deacons are elective by the church just the same as any other officer, or committee, or pastor, and all deacons should be elected annually just the same as the pastor, or other committees. He is not a king in the church to rule for life. In fact, he has no ruling power over the church. Only the Holy Ghost and His overseers are appointed to that end.

Sometimes deacons remove their membership to other churches. The new church some times acknowledge and elect him to serve them as a deacon on his

previous appointment. Some churches do not. Churches exercise a right in this the same as they do in any other matter of business.

A mistake is made sometimes in ordaining preachers and deacons. Either one should be promptly relieved of office when a church discovers that a blunder has been made. Some first-class deacons have been spoiled by making fourth-class preachers of them.

"DEACON" is a translation of *Diakonas*, which means a *servant*, and churches should be very careful in selecting a man to fill the office. They ought never to break down the scriptural qualifications. No one deacon nor all the deacons of a church, have a right to put a man in the pulpit nor out of it. That is "business of all the church." By a special act of a church, to meet a special need, a duty is laid upon them, which could as correctly be laid upon any other members for such duty. Paul requires that they be married men who have "ruled their children and houses well." This would require that his wife should be a member in the church with him, the same as is required of a preacher. As this writer sees the Scripture, neither preacher nor deacon is a scriptural officer if not married to a Baptist wife. All committees and officers are deacons, or servants, of a church. All servants shall render a statement to their church of every item of business transacted by them, and have it ratified by the church. It was the practice in Apostolic times, and it is not at all proper nor safe for any one to omit a recital of all business transacted for the church at the first business meeting succeeding. Paul and Peter made statements to

their churches for approval, telling of their imprisonments and stripes, as well as of their converts or baptisms, giving the smallest and largest details of everything. Any man or church is laying a precedent that will bring a flood of trouble upon them if they neglect to give a perfect statement, or require it of officers and committees. Should a committee refuse to report their success in the discharge of their duties, the church should promptly relieve them of their office.

The reins of government should not be put entirely, nor in part, into the hands of deacons, preachers and committees to carry out certain duties or principles between the business meetings, without exacting of them to make full and complete reports to the next regular business meeting of the church. Anything coming before the church, when they are assembled, must be transacted by the whole church and not by deacons, preachers, or committees.



BOOK FIVE.

OFFENSES.

Blessed are the Peacemakers,—JESUS.

PSALM 15.

"Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. *He that* backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. *He that* sweareth to *his own* hurt, and changeth not. *He that* putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these *things* shall never be moved. Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart: who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation."

OFFENSES.

FIRST PHASE.

The reader is asked to take James 3, and Matthew 18, as a study. It is desired to show that our duty as a church is to save, not destroy souls. Christ surely had no other purpose in view, or use for a church, but to make it an instrument in His hands, under the Holy Spirit and the ministry, than to preach, teach, live and exemplify a gospel of salvation, as against Satan's work of damnation. These pages are intended to instruct and help to preserve peace and fellowship in the churches, between their members. I have found a disposition in man to hinder man in his usefulness, if the slightest difference arises between them. Such will magnify, rather than minify faults, and a move is made for expulsion and public degradation.

Our Savior "So loved the world that He gave His life a ransom to whosoever believeth in Him." When we hinder one from serving Christ, we also hinder Christ. It is a double hindrance. The life of Christ was spent in teaching the way, and in leading men into this "Kingdom of Heaven." This forceful teaching is recorded in the eighteenth chapter of Matthew: Christ takes the innocence of a child to teach one of the best object lessons He gave. He said: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." That teaches us that our old warlike nature

will be changed into the guileless nature of childhood, if we love the kingdom of heaven. We are told that "It must needs be that offenses come, but woe to the man by whom the offense cometh." Better suffer *from* offenses till the judgment day, than *to be* an offender. Christ said something about hands, feet and eyes causing offense, which may mean friends. If their help *forces* us to offend, then our duty is to break up the friendship.

In the most earnest tones of command, our Savior used these words: "Take heed that ye despise not one of these little ones." Whatever the cause of grief may be, it must not let us despise the offender. The command "despise not" is without limit. No circumstance can arise that will let us *despise* each other. Offended feeling may come, but despising ought not. Any offense against a brother, whatever its magnitude, is small in comparison, as God has the same offense charged up as though it was against Him only. Read again the verses from twenty-three to the end of the chapter. It is here shown that man's debt to man in "trespassing against Him" is represented in a money-value indebtedness. We can all comprehend, when the unknown is made known by comparison with things familiar. The highest debt we create by an offense against man has a money value of \$1.50. Some authorities say it is \$17.00. The same offense against the Heavenly Father is "ten thousand talents," or nearly \$10,000,000. What a difference! And what is more, God has set a time limit to our offended feeling. He says: "Be ye angry and sin not. Let not the sun go down on your wrath." Not to do so makes us "guilty of the whole law." Jas. 2:10.

The Savior also set a limit to the number of times we must forgive—seventy times seven. One time the Savior said we must forgive seven times a day. That meant all the days, and it would reach more than 490 times. Usually A. settles B's. with a trespass, and both are due amends to the other; thus all debts are cancelled, and they start out anew. The Lord has prescribed the rule to settle offenses, and where the rule is observed it will settle offenses with a Christian every time—try it and see! The rule is laid down in verse fifteen. It says: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone." Our method usually is as divergent from this as we can make it. We tell our friends "confidentially," and say, "Don't tell it, for your life. I don't want it to get out that I told it, or ever repeated it."

The rule says, as plainly as any rule ever put in words can say, "Go tell him his fault between thee and him alone." That means that your father must not know it, your brother can not help you bear it; even the wife of your bosom, who is supposed to share in your joys and sorrows, may have no part in bearing the "trespass of your brother." It is one thing we should bear secretly and alone. It means that it shall be a secret as silent as death. "Go tell him his fault between thee and him alone!"

An occasional exception to this rule will occur. In such cases we must be as discreet and silent about the offense as the nature of the case will permit.

It is our duty to leave off our worship of God in seeking reconciliation as paramount to God's wor-

ship. In such cases if we start in God's spirit under these rules, a reconciliation will result. If, when you find your brother, and he has not "remembered," and you can not make him "*hear thee*," "then," the rule says, "take two or three more with thee, that every word of the controversy may be established." But this is still a secret, and neither one of the four is permitted to tell it. Any murderer if a Catholic, may confess his crime to a Catholic priest, and that priest may be the best or meanest of men, but he never would, even under torture, divulge the confession intrusted to him. Is a Christian less trustworthy than a Catholic priest? It is so scandalous to be a party in repeating discords. Cultivated people have a feeling of horror toward news-mongers and slime-eaters. Such things are suited only to the ignorant or vicious. Don't forget that all Christians must work in line with Christ. He said: "I came to seek and to save! It is not the will of your Father that one of these little ones should perish." There was no mission of destruction by Christ or the Father, and the church in her work ought to reflect both Father and Son and not make hers a work of destruction. James 5:19, 20.

We have had success in church work by having a committee on fellowship, to whom attention was called if their help was needed. They had been instructed to see each one separately, hear their story about the offense and deliberate as to what was right for each one to do, report their findings to each party in the offense, and have them accept their decisions. After which bring them face to face to ratify their findings. And when they are brought face to face let the trespass be settled without going over all the ground

again. All the good will be spoiled if parties at variance are allowed to talk when they meet to settle offenses. Apologies brief and hearty ought to be made and accepted by both, if the offense is to be reconciled.

When there is a difference between more than two brethren, the peace committee should proceed as if only two were involved. If the case is above their own judgment and it should require judicial instruction the committee might call to their help such counsel as they may need, with the consent of the parties interested in the case. This counselor should also be placed under a pledge of secrecy in the case. God requires that we keep out of law. I. Cor. 6.

Should the committee on fellowship fail of settlement, then the Lord lays down another final step: "Tell it to the church."

When a church is called upon to deliberate on the offense, the assembling for that purpose should be made a quiet affair. The unconverted world and the "reporter" should neither find room nor welcome in such deliberations. At this stage all the church should assemble, if possible, and keep out of their deliberations all things that have a semblance of party spirit or of political smartness. Fairness to all and fear before God, for whom we do business in every trial, must characterize these proceedings. If this fails, the church will lose her good name with the public.

Remember that it is the business of the church to save her membership, so far as possible. It is God's family matter, not the public's.

It does not belong to the public, and the public should know the least about it possible.

When the church is thus quietly assembled for this purpose, the committee should make a fair and truthful report of their findings so that the church may have the case rightly presented to guide them in their deliberations.

Several reasons for quietness may be offered. The first and perhaps the greatest is: Every public trial amounts to a scandal, and at times hurts the church more than it does the party disciplined. It lowers the sanctity of the church with the unsaved. It will give a club into the hands of the friends (?) of the party disciplined, which they will use unsparingly. Public trials in churches often bring about a division, sometimes a feud, in the community, and years are spent in overcoming it, wherein good service for Christ is lost. It humiliates, and often a better man is disciplined than one who is sustained in church, and the public trial burns the bridge between him and the church, making his return impossible. We should not lose sight of this fact: *A church must be a factor with Christ in soul-saving.* Take the Masons, Odd Fellows—all secret societies—and they are not permitted to speak outside about their disciplinary measures. This is why their “order” continues to grow and be popular. If their disciplinary meetings were thrown open to the public it would break them down with the public on the first public trial. THE “PUBLIC” is vulgar and loves a pot of slime.

Finally, if the offender “*will not hear the church*” the last stage, “Let him be unto thee as a heathen and a publican.” When the well directed efforts of this

committee are unavailing, they have a last resort to insure fairness, and can clean their hands in their report, when they "tell it to the church." The church ought not to make an exhibition of haste, power, or temper. It is a most serious matter to deliberate over the state of a soul. Her deeds will be found on a page of record kept by the recording angel. If this man will not "*hear the church*," his refusal makes him a "heathen and publican, hence, it must mean that the church shall excommunicate him.

It is possible that, in some cases a church may be influenced by party spirit and do a great wrong to an individual, to the public and to themselves, in some hasty action. This may be caused by public influence over them, about which the public should not have been a party.

Excommunications ought to be made in such tenderness to the erring that the church could go to work to secure restoration of her excluded members when it is possible to restore them. If men at variance will accept such a course, expensive lawsuits will be averted. When men go to law before the courts in the land, *men will in the end be the arbitrators, as they would have been at first in the church, and without cost*, if it is settled by the church. Wise men can see that an arbitration without cost in money is better than one bought by money.

Christ said: "What woman having ten pieces of silver, if she lose one doth not light a candle and search diligently for it till she finds it?" The church is the "woman," and the "piece of silver" is her lost member for which she must search. That piece of silver

was her silver, her currency, and she needs it. It was *her* duty to light the candle and search for it; so is it the church's duty to seek her lost members "till *she* find *them*." That piece of silver was worth a copper cent,* but it is money all the same, and it shows the value of members in the church, which she can't afford to lose. The "ten pieces" is her full membership, all of whom she needs, however small in value.

* The "drachma" is rated at seventeen cents United States currency. One authority thought it was the Jewish tribute shekel of fifty-one cents, which every Jew after twenty-one years old had to pay to the temple. Silver is the representative standard of true Christian character. Mal. 3:3. Return of the Prodigal Son shows the thanksgiving—which ought to be had on his return to the church.

OFFENDER.

SECOND PHASE.

There are two parties in all discords, and God works with both. The other end of the offense takes up the thread this way: "When thou bringest thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift." This act hangs on "remember (ing) that thy brother hath aught against thee." How small that aught is, we are not prepared to say.

Aught is a translation of *Oudeis*. Its meaning is given in Matt. 5:23, as: "Not even one thing." Also in Matt. 21:3. The same word is rendered: "Any one thing" in Mark 7:12; Acts 4:32 and 28:19; Phil. 1:18. (See Young's Analytic Concordance.)

The Christ, dying by the hands of sinners, prayed for them. He illustrated the doctrine of forgiveness by showing how to do it while it was in process. Stephen also made it plain by praying for those who were in the act of stoning him to death.

But remember, the Christ made reconciliation, or an attempt at reconciliation the very highest duty of a Christian. All other things are to be laid aside until an effort to be reconciled has succeeded or failed.

When these steps according to the Gospel have been followed out and the case settled, the churches should see to it that each one keeps his part of the contract in the settlement, and that they are not permitted to talk it after. *Either* one breaking any part of the terms of settlement should be promptly disciplined on several complaints. Three will be named: "Disturbance of church fellowship," disturbance of the public peace," and "falsehood in breaking a pledge."

We are confronted at times with a statement like this: "My mind is not a box into which things are put and then removed at pleasure. It is an organ that retains. I can forgive, but can't forget, and shall be mad every time I think of the affair."

Tell us if you can tell, What is the good of a farce in peace-making, if you "intend to be mad every time you think of the affair?" Try the Lord's Prayer on your statement, "Forgive us our debts as we forgive others their trespasses against us," and then see just under the prayer how Christ explains that clause for what you are praying. "If ye forgive *not* men their trespasses against you, neither will our Father which is in heaven, forgive you your trespasses." By the

terms in the Lord's Prayer He makes us ask to be forgiven only to the extent in which we forgive others. Christ on the cross made it plain how to do it. "Father, forgive them, they know not what they do," he pleaded. If, then, we do not forgive men, we in reality ask God to forgive us our trespasses against him.*

* Christ's rule to the offender is imperative. It makes him earnestly desire to be forgiven and then upon his recollection of his deed as a source of possible offense cease his worship and all other duties that an immediate reconciliation may be sought. If he starts on his mission in the spirit of peace, peace is sure to result, and the matter should be at peace forever.

"After the death of Jacob, his surviving sons, who had treated their now distinguished brother, Joseph, wrongfully, expected punishment in return. But the memorable patriarch and father, before he died, had enjoined upon Joseph conciliatory treatment; and after the burial of the aged father, the brothers met in the presence of their brother, Joseph, and interposed a touching plea, in abatement of expected punishment. Joseph hears their plea, and exclaims, "Am I God?" This pertinent reply takes in a broad sweep of wisdom. There were some things connected with their remembered action that passed the limitation of human forgiveness; matters that need to be personally referred to the ministration of divine mercy; matters that called for reconciling forces beyond the range of human grace and power. Joseph was right in his reply. The wrong they had done him personally, he could freely blot out, but beyond this a dark blot had come upon their humanity, a snapping of kindred bonds—a wicked intrusion

into the sacred relationship between man and his Creator, which could only be cured by divine pardon."

—*Southern Baptist.*

There may come things in our way like that in Joseph's case that is too large for us to embrace in order to forgive it. The perpetrator may feel himself too great to offer a retraction or conciliatory apology for his deed. Egotism in some people is so great, that, when it is taken out of them, there is not enough of them left to make an apology.

There may also be a stinging sin against you so small that it may not be grasped. It may in a way be more hurtful to your heart than even the greatest sin. And yet be so small that you nor anyone else could see how to remove it to restore good fellowship, but in either case our Savior calls for an effort at recorconciliation, and for the Master's sake we should try.

PUBLIC OFFENSES.

Thou shalt not go with a multitude to do evil.—
MOSES.

All offenses are public in a degree, while some are narrowed in their scope to a difference between two persons. "Public offenses" are more or less an outrage against the peace and morals of the community.

God made the first law against such in these words: "Thou shalt not bear false witness." Exod. 20:16. It seems that a large per cent. of people accept that as bearing testimony in a court of magistracy. This pen

would say all of our words are witnessing, and it is not required to be in court to violate the law. "Thou shalt not go with a multitude to do evil, nor raise a false report." Exod. 23:1-2. These precepts are surely too plain to need comment. It might be enlarged by showing how a multitude could grow from the false report of one man through his influence upon each man who comes along. See Deut. 19:15; II. Cor. 13:1; Heb. 10:28.

These refer in a general way; church people may get into it by becoming "busybodies in other people's affairs," which would have been better if they were not so entangled.

There is a grade of sins that refers to God's children when in error and when for want of employment they take up the management of another's business. The Psalmist well describes the righteous when he says: "Lord, who shall abide in Thy tabernacle? who shall dwell in Thy holy hill? He that walketh uprightly and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt and changeth not." When this artillery hits us hard, it is because we have forgotten that part of our church covenant which says: "We will not backbite each other." There is a violation of this Psalm along the line that will be a wonderful revelation at "That day." It would tax our credulity if we knew all the people guilty and the amount of sin recorded in heaven for

its violation. How many men of a thousand would "Swear to his own hurt" at this day? Men are now saying: "Hurt him or he will hurt you!"

If Preachers or Deacons should be under the discipline of the church, they should have a treatment co-ordinate with their ordination in public. A church will not ordain them, without ministerial help, and fairness all around will call for the same kind of help when they are to be disciplined.

It would enhance the cause of Christ if prayer and fasting be observed before their case is up in judgment. The most conservative peace loving members from at least three churches, who are slow to rush up, or advise expulsion, should be called as an advisory council. Expulsion should not be the uppermost thought in dealing with offenses only when no other course is open.

There is a close relation between the Old Testament prophets and New Testament preachers. Two places, I. Chronicles 16:22 and Psalm 105:15, say: "Touch not mine anointed, and do my prophets no harm." In Jeremiah 11:18-23 we learn that the men of Anathoth were in conspiracy against the prophet to kill him. God, for their sin, said: "Therefore, saith the Lord of Hosts, 'Behold I will punish them; the young men shall die by the sword; their sons and their daughters shall die by the famine; and there shall be no remnant of them, for I will bring evil upon the men of Anathoth.'" A righteous man in God's eye was under fire in that case. He was evil in man's eye, hence the persecution. God does not always see man guilty as men see him. And again, man may condone when God will condemn.

Those prophets may have appeared as monsters of evil to those people who slayed them, but Christ condemned the slaying. The people were blinded who slayed them, and doubtless much of the persecutions of the present day are blindness.

Forty-two children were destroyed by two she bears for no less crime than saying to one of God's prophets, "Go up, thou bald head; go up, thou bald head."

The law governing the church with reference to ministers given in Timothy 5:1, says: "Rebuke not an elder, but entreat him as a father." Verses 17-19, "Let the elders, that rule well be counted worthy of double honor, especially they who labor in the word and doctrine." "Against an elder receive not an accusation but before two or three witnesses." "Thou shalt rise up before the hoary head and honor the face of the old man and fear thy God. I am the Lord." Lev. 19:32. Elders are to be counted worthy of double honor. They are not to be rebuked. They are not to be accused with fewer than two or three witnesses who are to be brought *face-to-face* against them. Sorry the day in which we live! These God-given laws to protect His ministers are not always given the respect God intended they should have. It is not intended to carry the idea that a minister may not be expelled from the church for no cause. There are some crimes of which, if ministers are guilty, *they like other men must go*.

Sometimes God's ministers have their names handed around with slime on them, and people are made afraid of them as "dangerous and as suspicious characters," and the only men at large who ought to be in stripes

at the coal mines. Men of doubtful character become offended with a minister, who is faithful to Jesus and exposed certain sins. He feels that his pastor has made a personal thrust at him. Vengeance burns in his heart, and soon he comes bringing a long list of complaints against his pastor. His soul is on fire with hatred to his pastor, in return for the good his pastor intended. His abuse becomes violent, and is shaped so as to ruin his pastor's name. His excuse for his conduct is made about this way: "We have enjoyed always these liberties which he condemns. Our protection of self demands that we be careful. We have been imposed upon by impure men in the ministry. We must learn something of his private life in the past which we can use to break down his influence against our past customs."

To do such thing is mean. If it is practiced by a church, or if a church should let a member go unrebuked for doing such an authorized thing, it would have on the face of it this effect: "We are a weak organization who are not able to protect ourselves, and we are afraid of others. Some churches take up the role of preacher-killing. We know of three churches having had experience in such. A history of one would very nearly be a history of the other two, and they are not on the roll of churches to-day. Only one member of the first lives to tell its story.

Jesus saw these three churches and all others of their kind. He spoke of them and told us about their work. His prophecy of those three churches is put on record in Mark 12:1-9.

It is either a rightful claim or a vain boast that "A

Baptist Church is the highest authority under heaven!" That claim to an evil, suspicious mind, is true or false. It depends on the nature of the case. Church letters and commending resolutions to a parting pastor are vile forgeries in a—new field, say—and private letters are written back to his old home to *private parties*, inquiring into his *past* life. In return something like the following self-explanatory letter may be sent in return with ruinous results to some poor victim, discounting him among his peers and inferiors in his new field of labor:

TO THE KING OF PHILISTIA:

His Royal Highness Abimelech.

My Brother—Ashmead with his caravansary from Cairo en route to Damascus spent several days at Hebron. From his mouth I have learned that one Abraham had pitched his tent in the valley of Gerar. It seemed good unto me to acquaint thee about him. Some years ago he came into my borders under the name of Abram, which he claims was changed by his gods to Abraham. He first lived in the city of Ur. Then he removed several hundred miles north to Charan, from whence he came into my kingdom. He said his God had led him here, promising "to give unto him and his seed forever all the land of Canaan." His life has been nomadic since coming, giving trouble to all the herdsmen, whithersoever he goeth. He brought with him Lot, his brother's son, and finally broke the peace between Lot and himself and had to seek new pastures. Lot is now the honored High Duke of Sodom. I felt some apprehension about him and was

glad when he departed out of my coasts, as he was an undesirable citizen. You may have similar discords with him if he is allowed to abide in thy dominions. Ashmead relates that at one time he was sojourning in Egypt, where he denied his wife and brought much trouble to Pharaoh. I commanded this epistle to be written and sent to you, a brother monarch and remote kinsman, because of the relation and friendship which exists between us, as a duty I owe thee.

Very cordially, the son of your father's brother,
ABINEROTH, *King of Hebron.*

Any one at all familiar with Genesis can see that truth and error abound, with the truth hidden by the virus in that letter. Letters similar can be used now to the detriment of God's servants. Don't listen to such. When you want truth, bring accuser face to face with the accused. Hear each state his case or refuse to entertain complaints. The Golden Rule would do good service here if men with earnest hearts would let it apply.

If something more modern is wanted, take the life of Paul. It is up-to-date and surpassing the trials of Abraham.

HEROIC MEASURES.

Whatsoever ye do, do all to the glory of God.—
PAUL.

In the Spirit of Christ, churches should act promptly in cases of discipline, as directed in the Bible.

Public offenses are scandalous sins—such as adul-

tery, heresy, disorderly walk, etc.—and come immediately under the authority of the church.

I. Cor. 5:11, 13.—But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one no not to eat . . . Therefore, put away from among yourselves that wicked person.

I. Tim. 6:3-5.—If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine, which is according to godliness: He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness; from such withdraw thyself.

II. Tim. 3:1-5.—This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy. Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good. Traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away.

I. Cor. 5:7-8—Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth.

So there must be no old leaven of known sin in the church when she sets the Lord's Supper.

Titus 3:10-11.—A man that is an heretic after the first and second admonition reject; knowing he that is such is subverted and sinneth being condemned of himself.

Rom. 15:17, 18.—Now I beseech you brethren, mark them which cause divisions and offenses contrary to the doctrines which ye have received, and avoid them. For they that are such serve not the Lord Jesus Christ, but their own belly; and by good words and fair speech deceive the hearts of the simple.

II. Thess. 3:6.—Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition that he received from us.

Restoration may take place when the offender has repented and the church is vindicated.

II. Cor. 5:5.—To deliver such an one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

Church work should be directed under God by the ministry of the Spirit in soul-saving, as is taught in the following Scriptures: Prov. 17:10-11; Matt. 18:10-14; Luke 17:3-4; II. Cor. 2:6-8; Rom. 14:1; James 5:19-20.

Acts 2:42, 46.—And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart.

Heb. 10:25.—Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

Some churches claim that a violation of an observance of these three verses is a good and sufficient reason for the expulsion of a member. One violating these is not in "fellowship"—is causing divisions and offenses contrary to the doctrine received, and of such a church is commanded to "withdraw thyself." Remember that promptness in doing things should be the order in every church in carrying out God's commands.

BOOK SIX.

DISCIPLINARY.

Let all things be done decently and in order.

Whatsoever ye do, do all to the glory of God.—PAUL.

PSALM 133.

Behold, how good and how pleasant *it is* for brethren to dwell together in unity!

It is like the precious ointment upon the head, that ran down upon the beard, *even* Aaron's beard: that went down to the skirts of his garments.

As the dew of Hermon, *and as the dew* that descended upon the mountains of Zion: for there the LORD commanded the blessing, *even* life for evermore.

DISCIPLINARY.

BUSINESS MEETING.

SECTION I.

BUSINESS OR CONFERENCE MEETINGS ARE AUTHORIZED, as may be seen by these excerpts from

APOSTOLIC CHURCH GOVERNMENT.

BY ELDER BEN M. BOGARD.

What is Baptist Church Government? A Baptist church is a pure *Democracy*. Each congregation is an independent body, with its own officers, and executing the laws given to it by Christ, the great Law-giver, with no organic connection with any other body or congregation. Nor is there any higher ecclesiastical authority than the local congregation. The officers of a Baptist church are bishops and deacons. A bishop is the pastor; a deacon is a servant of the church in temporal things. There may be, and frequently is, a plurality of bishops, or pastors, as well as of deacons. Neither office is absolutely necessary to the *being* of a church, but both are necessary to its *wellbeing*. These local, independent congregations may, and generally do, associate with another in executing the work given to *each one as an individual body*. Under the direction of the Holy Spirit and the New Testament, each church decides for itself who shall be in its membership, by a vote, and the congregation by vote deter-

mines who shall be retained in its fellowship. The local congregation also ordains and sets apart for the work of the ministry all who are previously called by the Holy Spirit. To the local congregation is committed the ordinances, viz., Baptism and the Lord's Supper, and Baptist do not recognize these ordinances as valid, unless administered by authority of a local congregation of baptized believers.

The foregoing is a brief statement of Baptist Church Government.

DID the Lord Jesus give any instructions concerning Church Government? Some say He did not. The Scriptures are plain on this question. We read in Acts 1 : 3-8, that "He showed Himself alive after His passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God; and being assembled together with them, commanded that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of Me, * * * and ye shall be witnesses unto Me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Jesus taught in Matt. 18 : 15-17, that the church was large enough to attend to its own affairs, and small enough to be in one place. The highest authority recognized here is the church, and the church is small enough to be spoken to. "Tell it to the church."

The Savior gave some instruction concerning the government of the churches before His death and resurrection, and after His resurrection He spent

“forty days, speaking of the things pertaining to the kingdom of God.” Then, it is certain that the Disciples knew how the Lord wanted the affairs of the kingdom conducted. Let us also remember, that the Apostles were constantly under the guidance of the Holy Spirit, and if they were to forget the instruction of the Lord Jesus, the Spirit would remind them of it.

It is a fact that the Apostles and all the early disciples worked in perfect harmony. There was no division of sentiment as to the plans or methods. If the Lord had left them to their own judgment about the management of the affairs of the churches, there would have been different opinions about what was best and different plans and methods would have been operated.

I. The church in Jerusalem was a DEMOCRACY. Every member had a voice in its affairs, and the business of the church was submitted to the whole body. Acts 1:15-26 gives an account of the election of a successor to Judas: “And Peter stood up in the midst of the disciples and said: * * * wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John until that same day He was taken up from us, must one be ordained to be a witness with us of His resurrection.” Was not this a DEMOCRACY? The democracy of this first church, which Jesus Himself organized, is apparent. Did Peter get a few of the disciples into some room to themselves and propose the election of a successor to Judas? No. He “stood up in the midst of the dis-

ciples." The matter was laid before the whole body, and then two were put in nomination, viz., Joseph and Matthias. After this, prayer was offered: "Thou Lord, which knowest the hearts of all men, show whether of these two Thou hast chosen." Thus they asked Divine guidance, "and they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles."

The democracy of the Jerusalem church is seen again in Acts 6:1-6. In this instance it is an election of deacons to look after the "serving of the tables" or charity work of the church. "Then the twelve called the multitude of the disciples unto them and said, It is not reason that we should leave the Word of God and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." Thus the whole "multitude of the disciples," were called together. The whole multitude was told to look out seven men who would be suitable for the office of deacon. "And the saying pleased the whole multitude: and they chose Stephen," etc.

2. Each congregation of Christians, in Apostolic times, was not only a Democracy, but it was a separate, independent church, with no organic connection with any other congregation. We not only read of the "church in Jerusalem," (Acts 11:22), but of the "*churches* through out all Judea and Galilee and Samaria." (Acts 9:31.) Also we read of "the Church of God, which is at Corinth." (I. Cor. 1:2; II. Cor. 1:1.) Again we read of the "*churches*" of Galatia,

(Gal. 1 : 2.) The “seven *churches* of Asia.” (Rev. 1 : 4.) We might go on at great length, but the foregoing will suffice. Each congregation was regarded as an independent church—not as a part of the church, but as a church itself, full and complete.

3. Each congregation was under obligation to engage in benevolent and missionary operations. Acts 11 : 29, 30 gives us an account of the church at Antioch sending relief to the famine-stricken brethren of Judea. “Every man according to his ability,” contributed toward this benevolent work “and sent it to the elders by the hands of Barnabas and Saul.” Not only was this Antioch church a benevolent church, but under the direction of the Holy Spirit they sent out Barnabas and Saul as foreign missionaries. Acts 13 : 1-3. “Now there was in the church that was at Antioch certain teachers and prophets * * * as they ministered unto the Lord, and fasted, the Holy Ghost said : Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away.” There is a local, independent democratic congregation which, under the direction of the Spirit, sent out two missionaries.

4. These independent, democratic congregations associated with each other and helped each other in the great work committed to them. Paul tells us in II. Cor. 11 : 8 that he “took wages” of other *churches* while he labored in Corinth as missionary. The churches stood together—associated together in the great work of missions. One church sent its contribution to him by the hand of Epaphroditus when Paul was in Thes-

salonica (Phil. 4:15-19). That the New Testament churches associated is evident from the record found in the fifteenth chapter of Acts. There were certain men who came to Antioch and taught that the Gentiles ought to be circumcised. A number of messengers were sent to the church in Jerusalem to get the advice of the Mother Church. As a result of this association it was agreed that the Gentiles need not be circumcised. The Jerusalem church sent messengers to Antioch to meet with the church and report that it was the judgment of the church in Jerusalem that the Gentiles need not conform to the ceremonies of the Jews. (Acts 15:1-35.) Here is an instance of regularly elected messengers of one church meeting with a sister church to confer about a matter of vital importance. IT WAS AN ASSOCIATION.

5. Each congregation administered its own discipline. The church at Corinth was instructed by Paul to exclude the man who had married his father's wife. (I. Cor. 5:1-5.) They were to do this "when ye (they) are gathered together," etc. "Purge out the old leaven that ye may be a new lump," etc. The church took his advice and turned the man out of the church. We are told in II. Cor. 2:6, that the punishment was "inflicted of the many," or majority.

6. The officers of a church are bishops and deacons. There are no higher officers spoken of in the New Testament, and there are none lower. A bishop is a pastor, and nothing more, and a deacon is a servant of the church in temporal things. Paul addresses the "saints in Jesus Christ which are at Philippi with the bishops and deacons," and thus makes the church

greater and more important than both bishops and deacons put together, by addressing the church as the primary duty, and thus the bishops and deacons as a secondary consideration. (Phil. 1:1.) In the margin of our ordinary Bibles the word "bishop" is rendered "overseer." That is the meaning of the word always. It is clear that the Apostle recognizes only two officers, viz., that of "bishops and deacons." There was a plurality of both in Philippi as is sometimes the case in large churches among Baptists to this day.

7. The expediency of having a church clerk was common in Apostolic times. Any expediency adopted by the Apostolic churches may be adopted by churches of to-day. Acts 15:23-29, records a letter written by the church in Jerusalem to the church at Antioch. Some one had to do this writing, and whoever did it was evidently selected to do it. It was clerical work and therefore the one who did it was a church clerk. Again we read that the "brethren wrote exhorting" the Disciples in Achaia to receive Apollos. This was a church letter of recommendation. Somebody had to do this clerical work for the church, and whoever did it was a church clerk. (Acts 18:24-28.) Paul instructed the church at Corinth to write letters approving certain brethren: "Whomsoever ye may approve with your letters, them will I send to bring your liberality to Jerusalem." (I. Cor. 16:3). If they carried out his instruction the church had these letters written, and whoever did this writing for the church was evidently the clerk of the Church in Corinth.

8. Each congregation by vote called its own pastor and determined who should become members of the

church. Acts 14:23. "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord." According to the best authority, the Greek literally means: "And when they had elected elders in every church by a show of the hands." To say the least of it, by some means the churches had chosen certain of their number to the office of pastor, whether done by a "show of the hands" or not, and the Apostles simply laid hands on them. (See studies in the Book of Acts by R. E. Speer. Also Schaff's Apostolic Church.)

When Peter went to preach to Cornelius, to his surprise the Holy Spirit came unto them. Seeing that they were converted, and blessed with the gift of the Spirit, he said: "Can any man forbid water, that these should not be baptized, which have received the Holy Spirit as well as we?" This was asking for the opinion of the six men who came with him from Joppa. No objection being raised to the baptism of these new converts, he baptized them. (Acts 10:44-48.)

When Paul went up to Jerusalem after he had been converted and been baptized "he assayed to join himself to the disciples." He wanted to become a member of the church in Jerusalem. "But they were all afraid of him, and believed not that he was a disciple. But Barnabas took him and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoke to him, and how he had preached boldly at Damascus in the name of Jesus." Thus it is seen that the church at first refused to receive Paul into fellowship, believing him to be an impostor, and Barnabas had to vouch for him

and relate his history and experience before they would accept him into the church. After that he was with them coming in and going out at Jerusalem." (Acts 9:26-28). How did the disciples go about rejecting Paul? They evidently did it by giving expression to their opinion in some way. If they did this, they voted. After they were convinced by Barnabas that Paul was sincere, how did they reverse their first decision? They could in no way do it except by each one in some way expressing his opinion, viz.: by voting.

Then we see by the Scriptures that the apostolic churches elected their own pastors and determined who should become members with them.

9. Prayer meetings (Acts 12:5-12), Protracted meetings (Acts 11:25-26) and Bible teaching or Sunday-schools (I. Cor. 12:27-29) were common in the apostolic churches. The "teacher" was a recognized function in the apostolic churches. If there were "teachers," they evidently taught somebody, and it matters little about when or where they taught, it was to all intents and purposes a Sunday-school.

10. The ordinances, Baptism and the Lord's Supper have been committed to the local congregation and are not valid except when administered by the authority of a local body of baptized believers. I. Cor. 11:22. "Keep the ordinances as I have delivered them unto you." Remember this Epistle was addressed to a local congregation.

SECTION II.

OF CHURCH LETTERS.

"There are some very tender and intimate relations existing between the members of a Baptist church. Some of these relations are specifically set forth in the New Testament Church Directory. And there are others equally sacred, that are embodied, and flow out of the ethical principle of the Christian religion. The spirit of fellowship pervading the membership of a Baptist church takes a broader sweep of vision of mutual obligation and the sacredness of spiritual unity than is revealed in a statement of a more formal Creed.

While a unity of religious conviction is essentially a primary element of church fellowship, still, members of a Baptist church may meet on common ground as to their religious convictions, and still be far apart in those higher ethics of Christian character that form the bond of unity and church fellowship. It some times happens that a brother or sister startles a congregation by requesting a letter of dismissal without assigning a reason for their demand. He admits that he has no purpose of leaving the community or uniting with any other denomination. And he claims a letter upon the fact that no charges have been alleged against him, and he must be in good standing. His case, brought down to the last analysis is this, he is out of harmony with the members associated with in church relationship. His request is a fatal stab at the ethical law interwoven in woof and filling of church life and his letter should not be granted."—*Elder J. B. Holley.*

The present method of granting letters of dismission to members has come to us from our forefathers. It is a source of trouble, and a growing evil, to grant a simple letter not directed to another church, with a time limit upon the face of it. When letters are limited and not used before the limit expires, the letter is dead by limitation, and the party stands in the same relation as before granting the letter. Permission was given to do something in a limited time, he failed to use the permit, and must renew it in order to use it, or remain in the same church.

In apostolic times, letters were given from one church direct to another. No trouble could grow out of that custom. We should return to it.

There is one or two receipts for men and money found in Paul's writing. The first letter I find on record was given to Apollos, and is a model letter to a preacher from one church to another. Acts 18:27; Rom. 16:1. A letter was given to Phebe, a deaconess of the church at Corinth, directed to the church at Rome. Tychicus was given a letter from Rome to Ephesus. He was a preacher. Ephesians, 6:21-22; I. Cor. 16:16-18; Phil. 2:29; Col. 4:10. This plan, if used would give entire satisfaction to-day.

If churches will not return to this rule, then the following method is suggested:

1. Letters are mere introductions to other churches and belong to them as private property, and should be delivered at the very earliest possible date as any other private letter or personal property would be to an individual. The letter to the other church is only trusted in your care temporarily, for a given time.

2. Any members in good standing and full fellowship are entitled to a letter of dismissal only when they "want to unite with another church of the same faith and order."

3. Letters to lay down in a trunk can not be granted, as a trunk is not a church. Letters are only permits to unite with another Baptist Church. They are not a severance of membership until used as directed upon the face of the letter. Any letter more than a year old, should be renewed before it is used.

4. Letters granted are null and void when not used, after three months. Any letter used to unite with a church not of the "same faith" should be recalled by the church granting it, and the party using it expelled for heresy.

5. If a letter is called for every member should answer the call. If any object the church should require the objector to state his reasons. The church must sit in judgment on the case and decide what must be done to quiet the objections. Fellowship should be restored in all cases before letters are granted.

6. If preachers or deacons are thus challenged, council from two or more churches shall be called and deacons and preachers shall be called as a part of that council. The council shall meet from day to day consecutively until harmony is *restored, or the guilty party expelled*. When one is a candidate for membership in a church, whether by baptism or by letter, their reception must be by unanimous acclaim. One not giving consent may be required to state a reason, and the church must then set about effecting good fellowship between the two and then admit the candidate.

In all cases the judgment should be fair in the sight of the Lord, and Christians will not be hard to satisfy, nor slow in offering satisfaction, as may be adjudged by the church. Stubbornness is a vice needing discipline.

SECTION III.

RULES OF DECORUM.

1. The church conference meetings shall be opened and closed with prayer.

2. The pastor shall preside at all meetings as moderator, and it shall be his duty to preserve order and to perform such other duties as belong to the chair of an executive officer.

3. In the absence of the pastor the secretary shall call the meeting to order, when a moderator pro tem. shall be elected by the members present.

4. All business shall be introduced before the conference by a motion and second.

5. When a motion is made the one making it shall rise and address the chair under the title "Brother Moderator."

6. All business coming before the conference for consideration shall be decided by a majority vote of the members present, and no action of the conference shall be reconsidered, except by a motion and second of two who voted in the affirmative.

7. No one shall be allowed to speak more than twice on any one subject without permission of the chair.

8. In talking to or about each other during the conference the title brother and sister shall be used.

9. This church shall meet regularly once each month and at such time as may be designated by the church for the transacting of any and all business pertaining to her affairs.

10. Call meetings of the conference may be had at any time for the transacting of any business, except the calling of a pastor, or the consideration of matters pertaining to the pastor and the discipline of the church. These matters must be transacted in regular conference meeting. A meeting may be called by the secretary after public notice has been given in the church.

11. No new business shall come before a called conference except such as made that session needful. A majority of the whole church shall be a quorum to attend to such new business or in cases of discipline; but one-fourth of the membership shall be a quorum in ordinary matters.

12. When disciplinary measures are necessary, one month's notice thereof must be given, and the secretary shall give written notice to each member involved, stating the complaint filed against them, and shall request them to meet the one filing charges face to face in the conference.

13. Cases of discipline shall be as little known to the public as possible, and any member repeating the findings to any other than members, shall be considered guilty of a misdemeanor, and subject to a reprimand, unless the case be a flagrant violation of morals, which was committed in public.

14. The majority shall rule in all cases, but in such as touch fellowship, unanimity must prevail then as far as possible.

15. It shall be the duty of all members to attend the conference meetings as far as it is possible to do so; and it shall be the duty of all present to vote on all questions as in their judgment seem best. But the vote of the majority present shall be the voice of this church, and such vote can be reconsidered only when a motion is made for it by one who voted with the majority.

16. Election of all officers, standing committees, teachers in the Sunday-school and the "Board of Deacons," shall be at the meeting in January.

SECTION IV.

RULES OF ORDER.

1. The duties of members to themselves are, the acquisition of Scriptural knowledge, constant progress in spirituality, consistency of external conduct, and the control and uprooting of every unholy temper.

2. It is the duty of members to honor, esteem and love their pastor, to pray for him fervently and daily, to assist him in the spiritual exercise of his official authority, to attend constantly upon his ministrations, to manifest Christian regard for his reputation, and to contribute to his support in proportion to their ability.

3. It is the duty of each member to cultivate and cherish brotherly love for all other members of the

church, and to show this love by using all proper measures to promote their spiritual welfare and prosperity.

4. Toward those who are not connected with the church, it is the duty of members to be exact in fulfilling obligations and performing promises, and as opportunity may enable us to commend the Gospel of Jesus Christ our Lord to them.

5. When members move away permanently they are expected to call for letters of dismissal, provided there is any regular Baptist Church at their new place of residence, otherwise they are to keep in touch with the church by correspondence with the clerk and treasurer on matters of their Christian conduct and business relations to the church. Removal from the church does not release ones financial obligations until they unite with another church.

6. Members who fail in so doing shall be notified by the Clerk to call for their letters, and to inform them that unless they are heard from in three months' time their names will be dropped from the roll, the church considering them as non-affiliate.

7. There shall be a committee to look after strangers and visitors and invite them to the church.

8. There shall be a committee to look after the poor and sick and call attention to their needs.

9. Reports of committees shall be in writing, handed to the pastor, when not very brief, and such reports shall be read to the church by him.

10. The church shall have committees on Ways and Means, Discipline, Visiting, Looking up Visitors to the Community, State Missions, Home Missions, For-

eign Missions, Indigent Ministers, Education, Orphanage, Communion, Strangers Now Living Near.

SECTION V.

PUBLIC WORSHIP.

1. It is the duty of every member to contribute his or her quota towards the support of public worship, and none will be excused from this duty except on account of inability.

2. Churches should require of her members a payment of some amount every year in the current expenses of the church except the poor, who are beneficiaries of the church. And any member failing in this, shall have no voice in the business meetings of the church. Members must be of two kinds, those who give; those who receive.

3. The meeting house shall be opened for public worship as often as the Church may direct for regular service, and at the discretion of the pastor for special service.

4. The ordinance of the Lord's Supper shall be administered quarterly—on the first Sunday in January, April, July, and October, and the Ordinance of Baptism as often as circumstances may require.

5. The Pastor of the Church is authorized and empowered to reprove and correct any and all offenses against the proper decorum and sobriety of the house of God.

6. It shall be the duty of every member to attend all

meetings of the Church, whether for worship, ordinary or extraordinary business, and to be present at the Lord's Table.

7. It shall be the duty of those members who possess suitable qualifications to assist in the public service by song, prayer and exhortation.

8. After the church has been served the deacons shall return in a body to the pastor and return their platter or cup to him. He shall take the plate and give the bread to all the deacons, and lastly the deacon shall take the platter and administer to the pastor, and in like manner the cup.

9. The deacons shall return together to the pastor with the collections and the pastor shall give thanks to God for the offering.

10. A reception committee of two at each door shall be there to shake hands with the people as they depart and invite them back again, or to distribute tracts, etc.

OFFICERS OF THE CHURCH AND THEIR DUTIES.

1. The Pastor shall be elected by ballot. Three-fourths of the votes cast shall be necessary to a choice. He shall be elected to serve the Church an indefinite length of time, with the mutual understanding between him and the Church that relationship may be dissolved upon three months' notice from either, or in a shorter time if agreeable to both.

2. It shall be the duty of the Pastor to preach as often as the Church may direct; to administer the Ordinances; to act as Moderator in all meetings; to have the general oversight and direction of the work of the

Church; to labor in word and doctrine, and to visit from house to house, especially in time of sickness and sorrow, but he shall not be charged with neglect if he fail to do so unless particularly informed of the case.

3. The number of Deacons shall be regulated according to the needs of the Church. It is their duty to look after the poor of the Church; to serve the Lord's table; to visit and to comfort the sick; to take a leading part in the instruction of the ignorant; to reprove and correct the unruly; to preserve, as far as possible, the peace and harmony of the Church, and especially in taking care of the absentees from the worship of the Lord's house that they be visited and admonished; and to manage the finances of the Church. Whenever a Deacon shall become inactive it is expected that he will at once resign his office. The Board of Deacons shall be elected annually.

4. The Clerk and his assistant shall be elected annually. It is the duty of the Clerk to keep a record of all the proceedings and decisions of the Church; to keep a roll of the membership, showing when and how received or dismissed. He shall be the custodian of all records and documents belonging to the Church, and shall not exhibit the same without the consent of the Church. In the absence of the Clerk, his duties shall fall upon the assistant.

5. The Treasurer and Assistant Treasurer shall be elected annually from the Board of Deacons. It shall be their duty to receive and disburse all monies belonging to the Church; to keep a correct account of all the contributions of each member as indicated by the envelopes, or coming to their knowledge otherwise, and

make a report monthly at the regular business meeting, showing the condition of the treasury.

6. The Trustees elected by the Church shall hold in trust all property belonging to the Church, and shall take all necessary measures for its protection.

7. Standing Committees shall be elected annually, and shall report at any meeting of the Church any new matter that has claimed their attention.

PRINCIPLES AND RULES OF GOVERNMENT.

1. A public and satisfactory profession of faith in Christ in the presence of the Church, and submission to the ordinance of baptism are prerequisites to membership. Persons desiring to become members of this Church should make their wishes known to the Pastor or one of the Deacons, who will advise them.

2. Persons presenting letters of dismissal from churches of the same faith and order will be admitted to membership, provided the letter has not been granted more than three months. In such cases satisfactory reasons for delay will be required.

3. Persons who may have lost their membership, upon satisfactory evidence of their regeneration and baptism, will be admitted to membership by relation.

4. Persons who have been excluded from this Church who give satisfactory evidence of their repentance and in the presence of the Church acknowledge their wrong, will be restored to membership.

5. In case objection should be made to receiving a member, the application will be referred to the Deacons without debate, and the objection will be heard by them, after which they will report to the Church.

PRIVILEGES OF MEMBERS.

1. An equal suffrage in the decision of all questions, whether secular or religious.

2. A reasonable portion for their support in case of need, out of the funds of the Church (when these funds will permit) and a perfect equality in all the advantages of the Church, whether temporal or spiritual.

SECTION VII.

COVENANT.

Having been, as we trust, brought by divine grace to embrace the Lord Jesus Christ, and to give ourselves wholly to Him, we do now solemnly and joyfully covenant before God, and with each other, to walk together in Him with brotherly love, to His glory as our common Lord. We do, therefore, in His strength, engage—

That we will exercise a Christian care and watchfulness over each other, and faithfully warn, exhort and admonish each other as occasion may require.

That we will not forsake the assembling of ourselves together, but will uphold the public worship of God, and the ordinance of His house.

That we will not omit closet and family religion at home, nor neglect the great duty of religiously training our children, and those under our care, for the service of Christ and enjoyment of heaven.

That as we are the light of the world, and salt of the earth, will seek divine aid to enable us to deny ungodliness, and every worldly lust, and to walk circumspectly in the world, that we may win the souls of men.

That we will cheerfully contribute our property, according as God has prospered us, for the maintenance of a faithful and evangelical ministry among us for the support of the poor and to spread the Gospel over the earth.

That we will, in all conditions, even till death, strive to live to the glory of Him, who has called us out of darkness into His marvelous light.

We further pledge and most solemnly covenant with each other that we will abstain from intoxicating drinks as a beverage or social pleasure; and that we will not engage in distilling, brewing, buying or selling of vinous and intoxicating drinks for profit or pleasure.

We further pledge not to engage in dancing, card-playing, gambling in any form, or in plays that are harmful to religion, but to work for the upbuilding of the church, and the morality and sobriety of our town and community.

We will plan to meet the pastor and Church in a renewal of this Covenant, and read it in concert immediately before taking the Lord's Supper that its freshness may help us to remember our covenant obligations.

SUBPOENA.

DIVINE JUSTICE
vs.
SIN. } *To Your Immortal Soul.*

Dear Brother or Sister, Greeting:

YOU ARE HEREBY COMMANDED, That laying all other business aside, you personally be and appear on the morning of the Great Judgment Day to be held in the presence of the assembled nations of the world, there to testify the truth to say on the part and in behalf of the life you have lived and the deed done in your body, whether they have been good or evil.

Herein fail not.

WITNESS:

The Lord JESUS CHRIST, Judge of Said Court.
Selected.

TO PASTORS.

Pastors in making out a Directory for their Church would find it systematic and convenient to begin at some place as a center, say at the Church or postoffice and going west give names on the north side of the street and on returning to Church the names on the south side. Continue in this way until all the consecutive numbers are given and then give your miscellaneous list at the end.

Some Churches find it convenient to have their "Resident" and "Non-Resident" list of members.

This manual need not cost much. Advertisements might be secured to cover cost of printing. When solicitors come wanting "a list of the membership of your church" they would not mind giving the pastor fifty cents for a copy of his Directory to get his list of members thus arranged.

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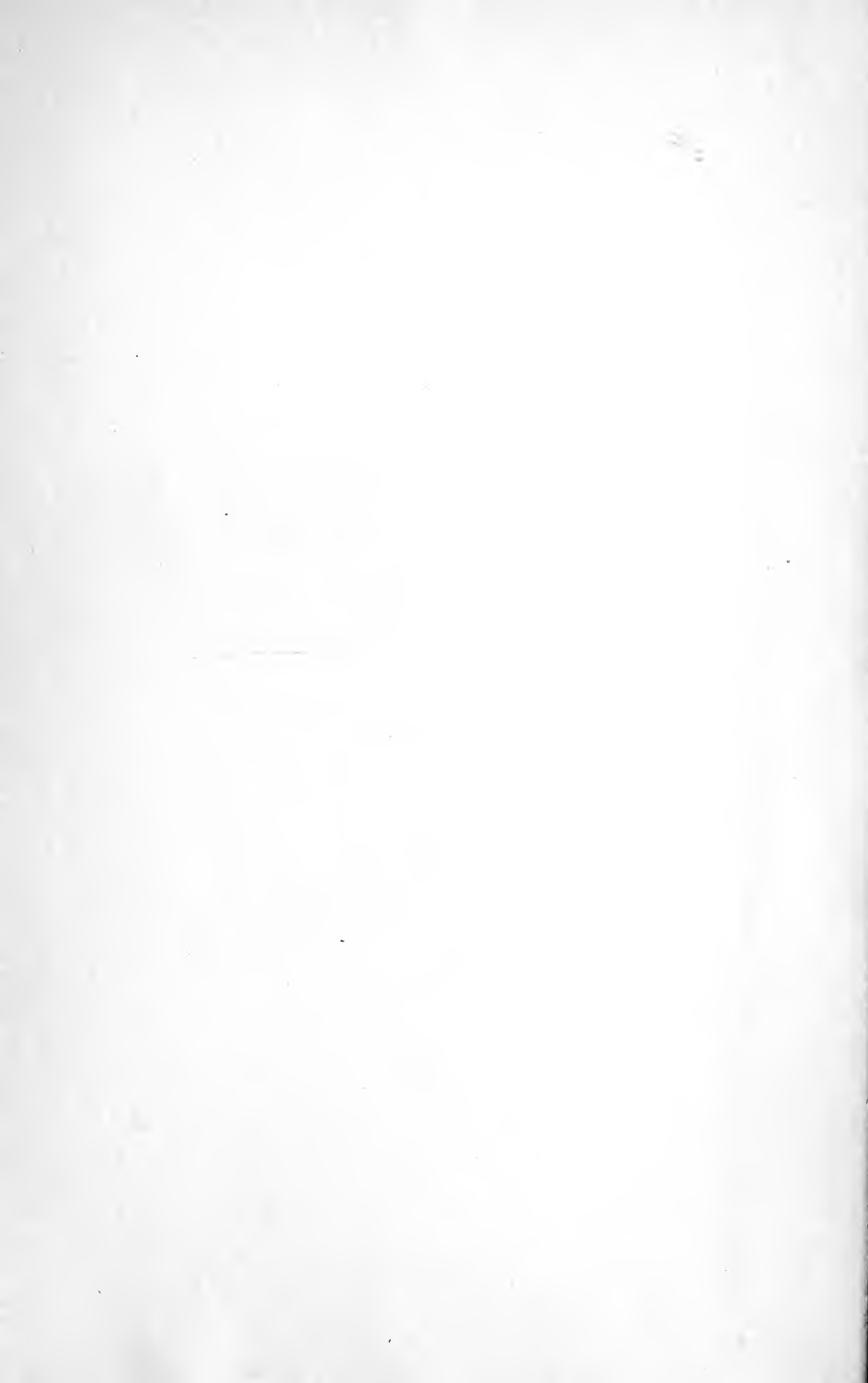
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